

LANGLEY'S
INTRODUCTION

TO

Anglo-Saxon.

Price 2s. 6d.

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PRINCIPIA SAXONICA:
OR
AN INTRODUCTION
TO
ANGLO-SAXON READING,
COMPRISING
ÆLFRIC'S HOMILY
ON
THE BIRTHDAY OF ST. GREGORY;
WITH A PRELIMINARY ESSAY
ON
THE UTILITY OF ANGLO-SAXON.
ILLUSTRATIONS FROM ALFRED'S BEDE AND THE
SAXON CHRONICLE, AND
A COPIOUS GLOSSARY.
BY
L. LANGLEY, F.L.S.

"Anglo-Saxon and Gothic ought long ago to have made a part of the education of our youth."—*Horne Tooke*.

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TO
THE RIGHT HONOURABLE
THE EARL FITZWILLIAM.

MY LORD,

To no one can this little work be inscribed with more propriety than to Your Lordship. From the venerable institutions of our Saxon ancestors Your Lordship derives the title to which your conduct in public and in the privacy of domestic retirement adds so much real dignity and lustre. Whilst, too, Literature and Science enjoy in Your Lordship an enlightened and zealous patron, Your Lordship has ever cherished an earnest

desire to promote the higher and better interests of mankind, by diffusing, in richer abundance, the benefits and blessings of the Gospel, whose propitious introduction, celebrated in the Homily now presented to the public, rescued our Saxon forefathers from idolatry and barbarism, and opened the way to the present greatness of our noble land. Long may Your Lordship continue to throw a protecting arm over the sacred cause of Religion and Virtue, as well as lend the fostering hand to Learning and the Arts.

I have the honour to subscribe myself, with every sentiment of gratitude and respect,

My Lord,

Your Lordship's most obedient humble Servant,

LARRET LANGLEY.

Brampton, August 1, 1838.

P R E F A C E.

THE Anglo-Saxon Homily on the Birth-day of St. Gregory forms one of a series of Homilies and Sermons translated from the Latin, and adapted to the use of the Anglo-Saxon Church, by Ælfric, then a monk, but afterwards consecrated to the archiepiscopal see of Canterbury, as successor to Siric, or Sigeric, in the year 996. To this ornament of his age and the church are ascribed several other valuable works in theology and philology, which, while calculated to render eminent service to his contemporaries, prove to succeeding times that the mantle of Alfred did not fall to the ground, and that the impulse which his labours and example communicated, in that benighted era, to literature, long continued to be felt. The general object of Ælfric, in the preparation of these Homilies, was, according to his own

statement, the prevention of heresy, and the correction of that tendency to errors, delusive and dangerous, which, even at so early a period of the history of the Anglican Church, manifested itself in varied but unequivocal forms.

This Homily, like too many other valuable documents, long slumbered in the obscurity of MS., until, in 1709, it was rescued from oblivion and given to the world, with the accompaniment of a translation, by Miss Elstob,—a name worthily associated with the catalogue of learned females of whom England can boast. The “*dulcis et indefessa comes*” of her Brother’s University studies, Miss Elstob devoted herself to Letters with an enthusiasm and zeal—with an entireness of purpose and a perseverance of effort—which but few of those who profess to despise female talent and feminine attainments, exhibit or possess. Would that her example might stimulate and her success encourage some of the numerous female aspirants after literary distinction, at the present day, to follow her steps in the same laudable career!*

* To the instance of Miss Elstob, may be added the more recent, but not less honourable, labours, in the same department, of Miss Gurney, of Keswick, Norfolk, characterized by Dr. Ingram as “the Elstob of her age.” To this learned lady is due the credit of having produced the first literal version of the Saxon Chronicle, printed, at Norwich, in 1819, though never published.

In again presenting the Homily to the public, with the appendage of a copious Glossary, instead of a Translation, the sole object of the Editor is to promote, in however subordinate a capacity, a cause in which he has long felt a deep and undiminished interest,—the cause of Saxon Letters. Considering the Homily simply in this relation, and as offering, in the importance of its subject and the comparative purity of its dialect, a pleasing and profitable exercise for the student, the Editor has confined himself to matters purely philological, and has carefully avoided all the great theological and ecclesiastical questions which it might be made to originate, and into the discussion of which Miss Elstob has so fully and learnedly and zealously entered. Historical disquisitions have also been omitted, on similar grounds, and for the additional reasons, that the tendency of such disquisitions to almost interminable extension appeared incompatible with the wish and the design of producing that novelty in Saxon Literature,—a cheap book ;—and that it seemed desirable to arouse, rather than to lull, a spirit of research, and to lead the inquiring mind to historical investigation,—always profitable, and peculiarly interesting when directed to the annals of our own country and to the records of our forefathers. The

Extracts from Alfred's Translation of Bede, and from the Saxon Chronicle, have been appended with the twofold object of extending, in some degree, the course of Saxon Reading, and of affording a collateral and almost contemporaneous illustration of facts and dates.

With regard to the Glossary, it may be remarked that, though not so rich as some others in elucidations from the cognate dialects, it may, without presumption, be considered not inferior to any yet published in its developement of the composition and structure of the Anglo-Saxon, and in references to the treasures of criticism and philology which we now so abundantly possess. In its preparation, copious use has been made of Mr. Thorpe's excellent *Analecta*, and of Mr. Kemble's elaborate Glossary to *Beowulf*,—by which, as well as by their other erudite labours, these two eminent scholars have rendered the most important services to Saxon Literature. It is hoped, therefore, that the Vocabulary will be found calculated not only to facilitate the translation of the Homily, but also to communicate an extensive knowledge of the general principles of the language. The Gothic etymons of Saxon terms are occasionally assigned, not for unmeaning display, but to convey some notion of the origin and formation of

the Saxon, and to lead to further inquiry into the acute philological dissertations and sound grammatical principles of Horne Tooke.

It merely remains to be added, that Mr. Thorpe's *Analecta Anglo-Saxonica* and *Apollonius of Tyre* will succeed this Manual with great advantage, and will lead the student into a varied and extensive and profitable curriculum of Saxon reading.

The Editor cannot, however, omit to express his obligations to the Rev. Dr. Bandinel of the Bodleian Library, and to the Rev. R. M. White, Professor of Anglo-Saxon in the University of Oxford,—in the courtesy and kindness of the former of whom, in furnishing the transcript from Alfred's Bede, to which the Editor had not access, and of the latter, in carefully collating Miss Elstob's printed Homily with the Junian MS., the legitimate influence and tendency of real learning and of an intimate familiarity with the "liberal arts," are fully and beautifully exemplified.

The following Works and Authorities, besides those already alluded to, have been consulted in preparing the Essay and Glossary:—*Lye's Anglo-Saxon Lexicon*, *Bosworth's Anglo-Saxon Dictionary*, *Murray's History of European Languages*, *Monboddo on Language*, *Tooke's Diversions of Purley*, *Junii Etymologicum Anglicanum*, *Jamieson's Hermes Scythicus*, *Ingram's Inaugural Lec-*

ture and Saxon Chronicle, Turner's History of the Anglo-Saxons, Hickes's Thesaurus, M. Casaubon de Lingua Saxonica, Verstegan's Restitution of decayed Intelligence, Bosworth's and Rask's Anglo-Saxon Grammars, &c.

ESSAY
ON THE
IMPORTANCE AND UTILITY
OF THE
ANGLO-SAXON LANGUAGE.

NO object of research has furnished more ample scope for speculation than the origin of Language,—a subject that must ever be interesting to “articulate-speaking” man*. As such, it is not surprising that it has frequently exercised the patient investigation of the historian, and the profound reasoning of the philosopher. Yet, in proportion as the stores of information and the materials of opinion have been augmented, so, it would appear, has the range of unauthorized assumption been extended, and a wider sphere opened for the unfettered licentiousness of conjecture. As a necessary result, in order to gratify some cherished prejudice, or to establish some favourite theory, the

* *μεροπων δε φυλαα*.—Anac. Od. III. *μεροπεστι βροτοιτιν*.—Hom. Il. β. 285, et alibi.

direct testimony of history has often been disregarded or perverted,—the bounds of probability transgressed,—and the subtle web of sophistry thrown over evidence otherwise clear and conclusive. “A great impediment to the science of philology,” observes Dr. Murray, “has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives the European languages from his mother tongue. A German proceeds on similar principles in his inquiries. Others fill their pages with etymologies which are constrained and absurd, supported by no evidence but the shadow of erudition.” Thus, too, in reference to the fundamental languages of our own continent, while some eminent philologists assign an Hellenistic origin to the ancient northern dialects, and find striking illustrations of their views in the noble language of Greece; others, of not less illustrious name, reverse the position, and, with equal learning and ingenuity, trace to a hyperborean parentage the classic tongues of Southern Europe.

Amidst this conflict of theories and opinions, all zealously and learnedly maintained, it appears highly probable—and the probability is strengthened, if not the fact established, by the erudite and laborious researches of modern scholars—that the disputants have thus earnestly contended for mere figments of the imagination ; and that the polished tongues of Greece and Rome, and the more rude, but nervous and expressive, speech of Gothic tribes, had all a common origin in some primitive language, either partially retained in one glorious fragment of the Hebrew, or broken up and lost, as a language, at the dispersion of the nations.

But, be this as it may, and whatever room may yet be left, on these points, for the fanciful and capricious, yet interesting, speculations of the theorist, there can be little uncertainty as to the origin of our own majestic English, now spoken and understood from the confines of China to the remotest shores of the great continent of America.

In the fifth century, successive and successful inroads established, in various parts of Britain, kindred tribes of Saxons from Giotland or Yutland, and from Anglen in Sleswick, who gradually drove back into the remote and less accessible districts of the island the ancient possessors of the soil, the Cymri and Celtæ, and introduced, with a new population and language, new manners, laws,

and institutions. Their establishment proved permanent, notwithstanding the subsequent conquests and partial amalgamations of the Danes and Normans, and became the basis of the present greatness of England. For, be it remembered, the Saxons were not the rude and barbarous people that some have chosen to represent them, but "brought with them," as their amiable historian testifies, "a superior domestic and moral character, and the rudiments of new political, juridical and intellectual blessings. When they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigour and direction of mind, to which Great Britain owes the social progress which it has so eminently acquired." From the bosom of this people sprung Alfred,—the noble, the high-minded, the patriotic Alfred,—a name dear to literature, and more honourably inscribed on the records of British history than many more boasted names perpetuated only by deeds of conquest and bloodshed.

Had not the task been already accomplished by abler hands, it would still have been foreign to the objects of this essay to attempt to show how deeply we are indebted to our Anglo-Saxon ancestors for the foundation of almost all our ecclesiastical and

municipal institutions, and “how far the study of Anglo-Saxon history and literature is connected with the original establishment of our laws, liberty and religion.” The present inquiry is limited to the language of this interesting people, and to its important bearing on our vernacular idiom.

The substitution of the Saxon for the Cimbric, or ancient British, appears to have been coeval and co-extensive with the subjugation and expulsion of the Britons; so that, simultaneously with the conquests of the Saxons, their language became, throughout the country, the regular and only medium of oral communication. Almost all traces of the British disappeared with the fugitives, except “a few” topographical and local designations which were allowed by the new occupants to remain with but little alteration, or which successfully resisted the sweeping inroads of innovation.

The subsequent settlement of the Danes in England made little impression on the language, producing only some slight dialectic variations; but the Norman invasion ultimately opened the way to extensive and important, though still not radical changes. The Gallo-Norman indeed,—a species of the corrupted dialect of the Latin then spoken in France,—though zealously patronized by William and his immediate successors, and studiously maintained at court and amongst the no-

bility who had followed in the train of the Conqueror, as well as in the administration of the law, yielded, at length, to the pressure of popular prejudice,—and the language of the vanquished reassumed its sway. It did not, however, come unscathed from a struggle of three hundred years. “A considerable number of French words displaced the pure Saxon terms,” and some slight external changes were gradually and almost imperceptibly effected in its grammatical modifications. Some effect would, doubtless, also be produced by the impulse communicated, during the Norman dynasty in England, to a spirit of improvement and advancement, in which the language would necessarily undergo such changes, and receive such additions, as were likely to result from the more general diffusion of knowledge and the cultivation of literature, or as would be required by the extended intercourse and increasing wants of a people awakening from the slumber of ages. Even in the Saxon works produced at the dawn of learning under the immortal Alfred, if not more immediately subsequent to the introduction of Christianity, we observe the occasional adoption of words from the Latin, especially of ecclesiastical terms, to denote objects or express ideas with which their altered circumstances and new profession then first made the Saxons acquainted, or for

which they had no corresponding or sufficiently appropriate designations in their native tongue. This innovation, slight as it was, might have an ulterior tendency, not fully developed until the more extensive incorporation of the Gallo-Norman, and an excited spirit of inquiry, thus added their weightier influence.

From the termination of the Norman supremacy and the complete amalgamation of the two nations, the progress of innovation in the language continued, until it produced

“Chaucer’s well of English undefiled ; ”

from whose age it again underwent a series of external metamorphoses, by which it was brought to its present state of copiousness and perfection, receiving, in its career of improvement, rich supplies from the never-failing sources of Greek and Roman literature, and levying occasional tribute on almost every dialect of Europe. Thus, on the firm foundation of the Anglo-Saxon, with such ornaments and appendages as the varying taste or peculiar circumstances of succeeding ages supplied, was raised the noble superstructure of the modern English, of which, as of the magnificent Gothic edifices reared by the piety of our ancestors, every high-minded Englishman feels justly proud. “And, notwithstanding the unworthy complaints that we

hear of its instability and fluctuation, perhaps few languages have stood the test of so many eventful centuries and so many political revolutions, and yet have retained so much of their original strength and splendour.”

The Saxon itself was far from being the rude and meagre dialect that some have wantonly or ignorantly represented it; but was, in reality, “a very copious language, and capable of expressing every subject of human thought.” For it must be borne in mind, in reference to this as well as to other early languages, that numbers of words have passed into oblivion; since it is manifest, that vocabularies and lexicons, compiled exclusively from the few manuscripts that learned industry has investigated, could include and embody but a small portion of the spoken language of an ancient people. Besides this, in the progress of refinement, Latin or Norman terms were frequently adopted, not from the absence or inaptitude of equivalent expressions in the popular dialect, but from the caprice of taste, or from the preference which writers of Norman extraction would still naturally and fondly cherish for the scattered fragments of the language of their fathers. In fact, according to an eminent philologist, “instead of the penury of words which is said to distress rude nations, every Celtic or German tribe had a greater

range of choice in diction than the orators of Greece and Rome.”

“From this primeval source, then, we must principally trace the character, the idiom, and origin of our native tongue;” and so deeply are we indebted to it, that, as Dr. Hickes states in the preface to his invaluable Thesaurus, of *fifty-six* words of which the Lord’s Prayer consists, only *three* can be claimed by the Gallo-Norman; while the remaining *fifty-three* are derived immediately from the Anglo-Saxon. To which Professor Ingram adds, that, even including the doxology, there will still be only *six* words out of *seventy-three* not radically Saxon. The learned Professor then proceeds to the more general calculation, that *eight* out of *ten*, or, at the most moderate computation, *fifteen* words out of *twenty*, occurring in our written language or colloquial intercourse, are of Saxon derivation; and this, too, notwithstanding the continual discovery of new facts in science, and the perpetually-recurring changes in the circumstances of the times, requiring the perpetual introduction of significant terms of designation. The proportion is still greater in our provincial dialects, in which numerous Saxon words and phrases are retained almost unchanged.

These statements, as to the proportionate share of the Saxon in the composition of our present

language, are fully borne out by the best of all evidences,—an appeal to facts. The etymological analysis of a single passage from almost any of our standard writers, would probably be sufficient to satisfy the most sceptical; but Sharon Turner, in his admirable history, has entered into an elaborate exhibition of its correctness by extracts from writers of different periods,—from the authorized translation of the Bible, whose simple and beautiful diction, abounding with pure Anglo-Saxonisms, no substitution of more elevated terms could improve, down to the sublimely-mystic phraseology of Young, and the inflated style of Dr. Johnson.

It may be neither uninteresting nor useless to inquire briefly into some of the causes of the almost universal neglect of a language which, it thus appears, must be regarded as the parent of our modern medium of communication, and which enters so copiously and intimately, not only into the verbal constitution of the English, but also into its grammatical principles and idiomatic peculiarities.

One reason that undoubtedly operates most unfavourably against the more general diffusion of the Anglo-Saxon, is the scarcity and consequent enormous expense of published Saxon works, the purchase of which would seem to betoken a degree of Bibliomanianism of which few are willing to be suspected.

Another cause may probably be found in its inapplicability to the purposes and pursuits of a commercial and speculative people, which form so powerful an inducement to the cultivation of the modern languages of continental Europe, and, sometimes, even of the barbarous jargon of more distant and less polished regions.

The higher importance, too, attached, from a variety of reasons, to the Greek and Roman classics, which are generally regarded as the depositaries of all valuable knowledge, and the great end of all education, leads, in many instances, to the impression that languages less advanced and less perfect can possess no attractions and communicate no information, to tempt literary curiosity or reward the labour of acquisition.

The limited extent and meagre state of the published literature of the Saxons, also, as contrasted with the ample profusion of works in connection with some other of the dead, and especially with most living languages, and the consequent impression of its poverty and contracted application, have, doubtless, deterred many scholars and philologists, who delight to revel amidst the ever-varying and ever-advancing charms of modern and living literature, from encountering what they are thus led to consider the repulsive aspect of an impoverished and faded dialect.

Perhaps, however, nothing has contributed more to discourage Saxon learning than the absurd but long-continued practice of translating Saxon works into Latin, and of appending Latin explanations to Saxon lexicons and vocabularies. It is, as Professor Ingram shrewdly remarks, to explain *obscurum per obscurius*. “The age,” he adds, “is too indolent and luxurious to submit to the drudgery of learning everything through the medium of a dead language.” Definitions and translations in Persic or Sanscrit would be more consistent, as far as affinity is concerned, and almost as valuable in point of practical utility. No doubt, the plan originated in the notion, apparently entertained at one period, of rendering Latin a sort of universal *janua linguarum*,—a notion which condemned the hapless student to approach the venerable Hebrew, and the noble language of Greece, through a formidable phalanx of barbarous Latinity. The illusion has passed away, but its blinding influence is tacitly exemplified by some, even at the present day, in their practice and prejudices.

With respect to the first cause of the neglect and declension of Saxon literature, it is to be regretted that even its great modern advocates and restorers have done so little to mitigate or remove the evil. Their labours, worthy of all praise in some respects, appear to have not merely an espe-

cial, but an almost exclusive reference to the learned and wealthy, and are little adapted, either by their recondite nature or expensive form, to excite the interest, or to meet the wants, when so excited, of students and readers in general.

In reference to the second reason assigned, it may be remarked, that even those involved in the absorbing vortex of mercantile pursuits, must admit the importance and utility, as well as the desirableness, of a fundamental and correct acquaintance with their mother tongue, for reasons independent of all selfish and mercenary calculations of profit and loss. The period has happily arrived when, in all truly respectable circles of society, the magnificence of wealth or the splendour of titles avails but little, unaccompanied by moral worth and intellectual culture. Besides, the acquisition of knowledge and the formation of a taste for literature, have an important bearing on the delightful and rational enjoyment of that retirement from the cares of business—the *otium cum dignitate*—to which so many anxiously look forward, but which, from the defects of early education, or subsequent neglect of the nobler powers of the mind, few are qualified fully to enjoy.

With regard to the superior attractions of Greek and Roman literature, it may not be presumptuous to observe, that the study even of those languages

is not always prosecuted for their intrinsic excellence or beauty, or for the inexhaustible stores of rich and varied knowledge which they open to intellectual enjoyment, apart from considerations of worldly policy. Their splendid treasures which, unlike other treasures, increase and expand the more they are rifled, would yet much seldomer tempt cupidity, or give energy to zeal, if not made the golden key to literary distinctions and emoluments, and to admission into the lucrative and honourable pursuits of professional life. Sometimes, indeed, they are cultivated almost solely for the sake of a better and more critical acquaintance with our own language, as enabling the student to ascertain, by tracing to their etymons, the primary import of the words with which, from those sources, it is so copiously enriched. But how much more powerfully will this argument apply to the Anglo-Saxon, from which, as already shown, we derive not only the great preponderance of words and phrases in daily and familiar use, but also the grammatical structure and idiom of our vernacular tongue!

In regard to the cause next supposed, it is manifest that the contempt and neglect to which the Saxon has been most unworthily condemned, are the sole reasons of the restricted character of its literary resources; for whilst the productions of

Greece and Rome have been augmented and enriched from every available source and presented in every alluring form, many precious relics of the labours of our venerable forefathers have been allowed to slumber, undisturbed, amidst the dust of libraries, or in the obscurity of almost inaccessible archives*. Recent movements, however, in the Society of Antiquaries, hold out the pleasing hope that this deep stain on our national literature will be speedily and effectually wiped away. When this hope shall be fully realized, either under the auspices and patronage of the learned body referred to, or by individual exertion, the skeleton from which the refined classical scholar may contemptuously turn away, will expand into a form of fair and ample proportions, blooming in renovated youth, and rich in all the attributes that claim attention and respect. Be it remembered too, that,

* *Nihil Anglicano nomine indignius, gentive doctæ honestæque turpius opprobrium nullum esse potest, quàm, majorum codices, antiquitate suâ venerandos, mucorem et situm contrahere, aut pulvere fœdari, aut blattis rodi, aut carie corrumpi; aut, quod reip. literariæ perinde damnosum esset, tanquam malos angelos in æternis vinculis sub caligine servari, æquo animo ferre posse. Quod quidem neque Galli, neque Batavi, neque Dani, neque, qui monumentis suis Sueo-Gothicis vetustis publicandis ad gloriam sui nominis maximè operam dant, Sueci tolerare vellent, id ferre, id pati, id sinere posse Anglos, qui eruditione, ac ingenio præstant, Anglum quidem piget dicere.—Hickes's Thesaurus, vol. i. in præfat.*

even in its present state, Anglo-Saxon strikingly illustrates the interesting subject of the formation of language, and therefore “possesses a peculiar interest and importance to the philologist, as elucidating the principles of grammatical science, and leading to a philosophical theory of language.”

The last cause suggested has less force at the present day than at any former period, as the developement of more rational views has, in a great measure, exploded the absurdity. Still, it is partially retained; but, probably, not so much from any impression of its superiority or convenience, as for the benefit of continental scholars, by whom, it may be observed, Anglo-Saxon has been much more extensively and successfully cultivated than by those on whom it has far more legitimate and powerful claims. Yet, hitherto, much less has been accomplished through the direct medium of our own tongue than the importance of the subject demands; and even the long-promised *Saxon-English* lexicon of Dr. Bosworth has been, until very recently, a desideratum.

It is truly surprising then, that, notwithstanding its manifest importance and the strongly-expressed convictions of some of our ablest philologists as to its utility and necessity, Anglo-Saxon has not long formed an established and regular study in our schools, and an essential part of a liberal educa-

tion. If merely studied collaterally with the principles of English Grammar, it would be found productive of important benefit, in throwing a clear and unequivocal light on many grammatical and etymological points which the most diligent appeal to all the stores of classical learning would leave in darkness. It is indeed to be regretted, that almost every English grammar adapted to elementary instruction, is established, not on the true basis of the Anglo-Saxon, but on a foundation with which the English language has little radical affinity, and which the searching process of critical investigation thoroughly undermines, to the great detriment of the noble superstructure. Professor Ingram goes so far as to assert, that "a few hours attentively dedicated to Saxon literature, will be sufficient to overthrow the authority of every dictionary and grammar of the English language that has been hitherto published." And though the more recent appearance of several elaborate and admirable grammars requires this assertion to be received now with some modification, it is still too true, especially in reference to the grammars most generally adopted in schools.

The writer cannot conclude this hasty and imperfect view and vindication of the Saxon tongue, —hasty from the pressure of sterner duties, and imperfect from the limits it was necessary to pre-

scribe,—without expressing a hope that his humble labours may induce, at least, a few students to enter on a path in which, though the traveller cannot repose beneath the olive and the vine, he may gather fruits still more pleasing to an *English* eye and more grateful to an *English* palate.

N A T A L E

S. GREGORII PAPÆ.

GREGORIUS je halga Papa Engliſcepe þeode
 Aporſtol on þiſum andſpearðan dæge æfter mæn-
 izealddum geðeoſum 7 halgum gecnyðnýſſum
 Godeſ rice geſælizlice aſtah :. Ðe iſ rihtlice En-
 gliſcepe ðeode Aporſtol. forðan þe he þurh hiſ
 ræde 7 rande uſ fram deofleſ biſſenſum æt-bræð.
 7 to Godeſ geleafan gebiðde :. Manize halize bec
 cýðað hiſ mæran ðrohtnunge 7 hiſ haliz liſ. 7
 eac iſtorica Anglorum þa þe Ælfreð cýning of le-
 den on Engliſc apenð :. Seo boc ſpſecð genoh
 ſpſetlice be þiſſum halgum pepe :. Nu wille we
 þeah ſum-ðing ſcoſtlice eoſ be him beræccan.
 forðan þe ſeo ſoneſæde boc niſ eoſ eallum cuð.
 þeah þe heo on Engliſc apenð iſ :. Ðeſ eadiſ Papa
 Gregorius wæs of æþelſe mægðe 7 of eapſæſte
 acenned :. Romanice witan wæron hiſ magoſ. hiſ
 fæder hatte Gordianus. 7 Felix je eapſæſta papa
 wæs hiſ fiſta fæder :. Ðe wæs ſpa ſpa we cſædon.
 for worulde æþelboren :. Ac he oferſtah hiſ
 æþelborenýſſ mid halgum þeapum 7 mid godum
 weorcum gezlende :. Gregorius iſ gſecſc nama

7e 7pæȝð on leðenum ȝeƿeorðe *Vigilantiur*. þæt
 iſ on *Engliſce* ƿacolne :. Ðe ƿær 7pȳðe ƿacol on
 ȝodeſ beboðum þa þa he 7ȳlf he7iȝendlice leofoðe.
 7 he ƿacollice ýmb maneȝna þeoda þearfa hoȝode.
 7 heom liƿeſ ƿæȝ ȝe7p7utelode :. Ðe ƿær ƿram
 cildhaðe on boclicum laſum ȝeȳð. 7 he on þære
 laſe 7pa ȝe7ælȝlice þeah þ̅ on ealne *Romana* bý-
 7iȝ næſ nan hiſ ȝelica ȝeþuht :. Ðe ȝecneorðlæhte
 æfter 7iſſa laſeopa ȝebý7nunga. 7 næſ 7orȝȳtel
 ac ȝe7æ7tnode hiſ laſe on ƿæ7t-haſelum ȝemýnde.
 he hlod mið þu7ſ7iȝum b7eo7te þa 7leo7endan laſe
 þe he eft æfter 7ȳ7te mið huniȝ 7pette þ7ohte
 þæ7lice bealcode :. On ȝeonglicum ȝearum þa þa
 hiſ ȝeoȝuð æfter ȝecýnde 7opulð þiȝ lufian
 7ceolde. þa onȝan he hine 7ȳlfne to ȝode ȝeðeodan
 7 to eðle þæ7 uplican liƿeſ mið eallum ȝe7ilnunȝum
 opðian :. 7i7oðlice æfter hiſ 7æðer 7orð7iðe he
 a7æ7ðe 7ix munuclif on *Sicilian*-lande. 7 þæt
 7eofoðe binnon *Romana* bý7iȝ ȝetimb7ode. on
 þam he 7ȳlf 7eȝolice under abbodeſ hæ7um ð7ohte-
 node :. Ða 7eo7on mý777u he ȝeȝlenðe mið hiſ
 aȝenum. 7 ȝeniht7umlice to ðæȝh7æmlice biȝleo-
 7an ȝeȝoðode :. Ðone o7e7eacan hiſ æhta he
 a77ende on ȝodeſ þearfum. 7 ealle hiſ æðelbo7en-
 ný77e to heo7onlicum 7ulð7e a7ende :. Ðe eode
 æ7 hiſ ȝecý77eðný77e ȝeond *Romana* bu7h mið
 7ællenum ȝi7lum. 77cinenðum ȝýmmum. 77eaðum
 ȝolð 77æte7ode :. Ac æfter hiſ ȝecý77eðný77e he

þenode ȝodeȝ þearfum ȝ hine ȝylfe þearfa mid pa-
 cum pæfelȝe befanȝen :. Ðra fulfremedlice he
 dnohtnode on anȝynne hiȝ ȝecȝrmednȝȝe ȝpa ꝥ he
 miht þa iu beon ȝeteald on fulfremedra halȝena
 ȝeteal :. Ðe lufoðe foþhæfednȝȝe on mettum ȝ
 on dȝynce. ȝ on pæcean. ȝ on ȝundȝuȝum ȝebe-
 dum. þeȝto eacan he þȝopode ȝinȝallice untȝum-
 nȝȝe. ȝ ȝpa he ȝeðlicor mid andþeapdum untȝum-
 nȝȝum offeȝe pæȝ ȝpa he ȝeoȝnfullicor þæȝ ecan
 lifeȝ ȝepilnode. þa underȝeat ȝe papa þe on þam
 tȝman þæt apoȝtollice ȝætł ȝeȝet hu ȝe eadȝȝe Ēȝe-
 ȝoȝuȝ on halȝum mæȝnum þeonde pæȝ. ȝ he þa
 hine ȝenam of þæpe munuchicepe dnohtnunȝe ȝ
 him to ȝylȝt ȝeȝet on diaconhade ȝe-ende-bȝȝðne :.
 Ða ȝelamp hiȝ æt ȝumum ȝæle. ȝpa ȝpa hȝt foȝ
 ofȝ deð. þæt Ēnȝliȝce cȝðmen bȝohton heoȝa
 pape to Romana-bȝȝȝ. ȝ Ēȝeȝoȝuȝ eode be þæpe
 ȝeȝæt to þam Ēnȝliȝcum mannum heoȝa þinȝ
 ȝceapȝende :. Ða ȝeȝeah he betȝuxȝ þam paȝum
 cȝȝecnihtȝ ȝeȝette. þa pæȝon hȝiteȝ lichaman ȝ
 fæȝȝeȝ andȝlitȝan men. ȝ æðelice ȝeȝeaxode :.
 Ēȝeȝoȝuȝ þa beheold þæȝa cnapena plite ȝ beȝȝan
 of hȝilcepe ðeode hi ȝebȝohte pæȝon. þa ȝæðe
 him man ꝥ hi of Ēnȝla lande pæȝon ȝ ꝥ þaȝa þeode
 mennȝȝe ȝpa plitȝ pæpe :. Ēȝt þa Ēȝeȝoȝuȝ be-
 ȝȝan hȝæðeȝ þæȝ landeȝ fołc Ēȝȝten pæpe þe hæ-
 ðene ; him man ȝæðe ꝥ hi hæðene pæȝon. Ēȝe-
 ȝoȝuȝ þa of ineþeapdȝe heoȝtan lanȝȝume ȝicce-

tunge teah 7 cpæð. Þæ la þa. ꝥ ꝥpa fæzner hipeꝥ
 men jýndon þam ꝥpeartan ðeoꝥle under-ðeodde :.
 Eꝥt þa Eꝥezopiuꝥ beꝥnan hu þæꝥe þeode nama
 þæꝥe þe hi ofcumon. him þæꝥ 7eandꝥýꝥnd þæt hi
 Aꝥgle 7enemnde pepon :. Ða cpæð he rihtlice hi
 jýndon Aꝥgle 7ehatene. ꝥorðan þe hi Eꝥgla plihce
 habbað. 7 ꝥꝥilcum 7edaꝥenað þæt hi on heoꝥonum
 Eꝥgla 7eꝥeron beon :. Eꝥt þa Eꝥezopiuꝥ beꝥnan
 hu þæꝥe ꝥcýꝥe nama þæꝥe þe þa cnapan of alædde
 þæꝥon. him man 7æde ꝥ þe ꝥcꝥmen þæꝥon Ðeiri
 7ehatene :. Eꝥezopiuꝥ andꝥýꝥde. Þæl hi jýndon
 Ðeiri 7ehatene. ꝥorðam þe hi jýnd ꝥꝥam 7ꝥaman
 7enepode 7 to Eꝥꝥteꝥ mildheoꝥtneꝥꝥe 7ecýꝥede :.
 Eꝥt þa he beꝥnan hu iꝥ þæꝥe ꝥcꝥe cýꝥniꝥ 7ehaten.
 him peꝥ 7eandꝥꝥapod ꝥ ꝥe cýꝥniꝥ Ælle 7ehaten
 þæꝥe :. Ðꝥæt þa Eꝥezopiuꝥ 7umenode mið hiꝥ
 ꝥorðum to þam naman. 7 cpæð. hit 7edaꝥenað ꝥ
 alleluia jꝥ 7eꝥunzen on þam lande to loꝥe þæꝥ Æl-
 mihtigan ꝥcýꝥpendeꝥ :. Eꝥezopiuꝥ þa eode to þam
 papam þæꝥ apoꝥtolican 7etleꝥ. 7 hine bæd. ꝥ he
 Aꝥgelcýꝥne 7ume laꝥeoꝥaꝥ aꝥende þe hi to Eꝥꝥte
 7ebiꝥdon mið Godeꝥ ꝥultume. 7 cpæð. ꝥ he jýlf
 7eape þæꝥe. ꝥ peoꝥc to 7eꝥnemmenne. 7ýꝥ hit þam
 papam ꝥꝥa 7elicode :. Ða ne miht ꝥe papa ꝥ
 7eðaꝥian. þeah þe he ealh polde. ꝥorðan þe Ro-
 manꝥcan ceapꝥe 7eꝥapan noldon 7eðaꝥian ꝥ ꝥꝥa
 7etoꝥen man 7 ꝥꝥa 7eðunzen laꝥeoꝥ þa buꝥh eal-
 lunza ꝥoꝥlete. 7 ꝥꝥa ꝥýꝥlene ꝥꝥæcꝥiðe 7ename :.

Ɔfter þiſum ȝelamp þæt mýcel man-cpealm be-
 com oſer þære Romanſcpe leode. ȝ æneſt þone
 papam Pelagium ȝeſtod ȝ buton ýlðinge hine
 aðýðde :. Þitodlice æfter þær papam ȝe-endunge
 ſpa micel cpælm ȝepearð þær folceſ þat ȝehpær
 ſtodon aperiheur ȝeond þa buph buton buȝigen-
 dum. þa ne miht ſpa þeah ſeo Romana buph bu-
 ton Papam punian :. Ɔc ealle þ̅ folc þone eadigan
 Greȝorium to þære ȝeþinoðe anmodlice ȝecear.
 þeah þe he mid eallum mæȝnum riðeȝende pære :.
 Greȝoriur þa ſend ænne piſtol to þam Caſere
 Mauriciuſ ſe pær hiſ fæðera. ȝ hine halȝode ȝ
 mýcelum bæd. þ̅ he næfre þam folce ne ȝeðafode
 þ̅ he mid þær purðmýnteſ pulðne ȝeuſerod pære.
 forðan þe he onðned þ̅ he þurh þone micclan hað
 on poruldlicum pulðne þe he ær apearp æt ſumum
 ȝæle bepæht purde :. Ɔc þær Caſereſ heah ȝe-
 neca Greſmanuſ ȝelæhte þone piſtol ȝ hine to-tær.
 ȝ riðþan cýðde þam Caſere þæt eall þat folc Gre-
 ȝorium to papam ȝecopen hæfde :. Mauriciuſ þa
 ſe Caſere þær Gode þancode. ȝ hine hadian hæt :.
 Hwæt þa Greȝoriuſ fleameſ cepte. ȝ on ðimho-
 fan æt-lutode :. Ɔc hine men ȝelæhte. ȝ teah to
 Petreſ cýrcan þæt he þer to papam ȝe halȝod
 purde :. Greȝoriuſ þa ær hiſ hadunge þ̅ Roma-
 niſc folc for þam onȝigendum cpealm þýȝum por-
 dum hi to behreoprunge tihte. Míne ȝebroðra
 þa leoſeſtan. ur ȝeðafenað þ̅ pe Godeſ ſpínȝle þe

pe on ær toþearþde onðreaðan ſceoldon. ꝥ pe hupu
 nu andþearþde 7 aſandode onðreaðon :. Geopenige
 ur ure ſærnýſſe inſær goðne gecýrpednýſſe. 7 ꝥ
 riþe þe pe ðroþiað to bnece ure heortan hearð-
 nýſſe :. Eſne nu þiſ folc iſ mið ſpurde þær heo-
 fonlican gnaman ofſlagen. 7 gehþýlce ænliþege
 ſýnd mið færlicum ſlýhtum aþeſte :. Ne ſeo adl
 þam deaðe ne ſore-ſtæpð. ac ge geſeoð ꝥ ge ýlca
 deað þære adle ſorþaðað :. Se geſlagena bið mið
 deaðe gegrupen ær þan þe he to heofunꝰum goðne
 be hneorunge gecýrpan mæge :. Hoꝰiað ſor þý
 hþýlc ge becume æt-ſoran geſýhðe þær ſtreccan
 deman ge þe ne mæg þæt ýfel beþeþan þe he geſne-
 mode :. Grehþýlce eorð buꝰigenþe ſýnd æt-brodené.
 7 heora huſ ſtandað aþeſte :. Fæþeþaſ 7 moðþru
 beſtandað heora beapneſ lic. 7 heora ýrfeumman
 heom ſýlfum to ſorþýrþe ſore-ſtæppað :. Uton
 eorþoſtlice fleon to heofunge goðne dædbote þa
 hpile þe pe moton. ær þam þe ge færlice ſleze ur
 aſtrece :. Uton gemunan ſpa hþæt ſpa pe ðpeli-
 zenþe agýlton. 7 uton mið poþe geſitnian ꝥ þæt
 pe manfullice adruꝰon :. Uton ſorþaðian Godeſ
 anſýne on andetnýſſe ſpa ſpa ge riþeꝰa ur manað.
 Uton ahebban ure heortan mið handum to Gode.
 þæt iſ ꝥ pe ſceolon þa gecnýrðnýſſe ure bene mið
 gearnunze goðeſ þeoſceſ up-aþæþan :. He ſor-
 ꝰað tþupan ure ſorhtunze ge þe þuph huſ ri-
 teꝰan clýpað. Nelle ic þær ſinfullan deað. ac ic

pille ꝥ he gecýrre 7 libbe :. Ne or-þurige nan
 man hine sylfne for his synna mycelnyrre. ritod-
 lice þa ealdan syltar Ninnueiscne þeode þneora da-
 ga behneorþunze hy adylezode :. 7 je gecýrreda
 rceaþa on his deaðes cpyðe þæs ecan lifes mede
 gearnode :. Uton apendan ure heortan to Gode.
 hræðlice byð je dema to urum benum gebizeð.
 gif we fram urum þpyrnýrrum beoð gerihcleaht :.
 Uton standan mid gemahlicum popum on gean þam
 onrygendum swurde swa micles domes :. Soðlice ge-
 mahnýrr is þam soðan deman gecweme. þeah þe
 heo mannum unþancpyrðe sý. forðanðe je ær-
 fersta 7 je mildheortra God will ꝥ we mid gemah-
 licum benum his mildheortnyrre ofgan. 7 he nelle
 swa miclum swa we geearniað us geýrrian :. Be
 þisum he cwæð þurh his witegan. Clýpa me on
 dæge þinne gednefednyrre 7 ic wille þe ahræddan
 7 þu mæstast me :. God sylf is his gewita ꝥ he
 miltrian wille him to clýpiendum. je þe manað ꝥ
 we him to clýpian sceolon :. For þi mine gebro-
 ðru þa leofostan. uton gecuman on þam feorðan
 dæge þirre pucan on ærne morigen 7 mid eht-
 fullum mode 7 tearan singan georwfealde Letan-
 nas þæt je strega dema us gearige þonne he ge-
 rýhð ꝥ we sylf ure syltar swecað :. Eornostlice
 þa þa seo micle menig ægðer ge preost-hader
 ge munuc-hader menn 7 þat leaþede folc æfter
 þæs eadigan Gregorius hæfe on þone rodnes-dæg

to þon ƿeoƿonƿealdum Letanium ƿeomen. to
 þam ƿƿýðe aƿeððe ƿe ƿore-ƿæðe cƿealm. ꝥ hund
 eahtatig manna on þære anre tide ƿeallende of hƿe
 ƿeƿiton. þa hƿýle þe þæt folc þa Letanias ƿanƿ :
 Ac ƿe halga ƿaceƿð ne ƿeƿƿac ꝥ folc to manniƿen-
 ne ꝥ hi þære bene ne ƿeƿƿicon oð ꝥ Godeſ milt-
 ſunƿ þone neðan cƿealm ƿeƿtilde :. Hƿæt þa Gre-
 ƿoriuſ ƿýððan he ƿapanhað underſenƿ. ƿemund
 hƿæt he ƿeƿýrn Enƿelcýnne ƿemýnte ƿ þær ƿihƿe
 ꝥ luſtýme ƿeoƿc ƿeƿne mede :. Ne naƿeſhƿon ne
 mihte þone Romanýcan biſceop-ſtol eallunƿe ƿor-
 lætan :. Ac he aƿende oðre æƿenðƿacan. ƿe-
 ðunƿene Godeſ þeoƿaſ to þýum iƿlande. ƿ he ſýl-
 micclum mið hiſ benum ƿ tihtinƿum ƿýlƿte þæt
 þæra æƿenðƿaca boðunƿe ƿorðƿenƿe ƿ Gode
 ƿærƿm-bære ƿýrðe :. Ðæra æƿenðƿacena naman
 ſýnð þuſ ƿeciƿeðe. Aƿurƿinuſ. Mellituſ. Laupen-
 tiuſ. Petruſ. Johanneſ. Juſtuſ :. Ðæſ laƿeoƿaſ
 aƿende ƿe eadiƿa ƿapa Greƿoriuſ mið manýum
 oðrum munecum to Anƿelcýnne. ƿ hi þýum ƿor-
 ðum to þære ƿare tihte. Ne beon ƿe aƿýrhte þuſh
 ƿeƿƿinc þæſ lanƿrumer ƿaƿelðeſ ofðe þuſh ýfelne
 manna ýnberƿƿæce. ac mið ealne anƿæðneſſe ƿ
 ƿýlme þære ƿoðan luſe þaſ onƿunnenan ðinƿ þuſh
 Godeſ ƿultume ƿeƿne mað. ƿ ƿite ƿe ꝥ eoƿeſ
 mede on þam ecum eðleane ƿƿa miccle ƿare bið.
 ƿƿa micelum ƿƿa ƿe ƿare ƿor Godeſ ƿillan ƿƿinc-
 að :. Lehyſſumiað eaðmoadlice on eallum þinƿum

AƷurƷtine þone þe Ʒe eop to ealðre Ʒerettton :. HƷit
 fƷremað eoprum Ʒaplum ƷƷa hƷræt ƷƷa Ʒe be hƷi
 mƷneƷunƷe ƷeƷƷllað :. Ðe ealmihta Ʒoð þurh
 hƷi ƷiƷe eop ƷeƷcƷlðe. Ʒ Ʒe-unne me þ̅ ic maƷe eop-
 neƷ ƷeƷƷinceƷ ƷrætƷm on þam ecan eðleane ƷeƷeon.
 ƷƷa þ̅ ic beo Ʒemet Ʒamod on bliƷƷa eopneƷ eðlea-
 neƷ :. Ðeah þe ic mið eop ƷƷincan ne mæƷe Ʒorðan
 þe ic Ʒille ƷƷincan :. AƷurƷtinuƷ þa mið hƷi ƷeƷe-
 rum þ̅ ƷƷnð ƷeƷehte ƷeoƷeƷtiƷ þe ƷeƷdon be Ʒre-
 ƷoƷieƷ hæƷe oð þæt hƷi becomon ƷeƷunðfullice to
 þƷum iƷlande :. On þam ðaƷum Ʒuxode Ael-
 bƷriht cƷning on CantƷarabƷriƷ. Ʒ hƷi Ʒice Ʒræt
 aƷtƷneht fƷram micclan ea Humber oð Ʒuð Ʒæ :.
 AƷurƷtinuƷ hæƷðe Ʒenummen ƷealhƷtodaƷ on FƷan-
 cena Ʒice ƷƷa ƷƷa ƷreƷoƷiuƷ him bebeað. Ʒ he
 þurh þæƷa ƷealhƷtoda muð þam cƷninge Ʒ hƷi leode
 ƷodeƷ Ʒorð boðode. hu Ʒe miðheoƷta hælenð
 mið hƷi aƷenre þƷopunƷe þƷne ƷcƷlðiƷan miððan-
 earðe alƷƷðe Ʒ ƷeleaƷfullum mannum heoƷona ƷiceƷ
 inƷræt ƷeoƷenode :. Ða andƷƷnð Ʒe cƷning Ael-
 bƷriht AƷurƷtine Ʒ cƷræð. þ̅ he ƷæƷeƷe Ʒorð Ʒ be-
 hat him cƷððe Ʒ cƷræð. þæt he ne mihte ƷƷa hƷræð-
 lice þone ealðan ƷeƷunan þe he mið AƷelcƷynne
 heolð ƷoƷlætān :. Ʒræð þ̅ he moƷte Ʒneolice þa
 heoƷonhcan laƷe hƷi leode boðian Ʒ þ̅ he him Ʒ hƷi
 ƷeƷeƷum biƷleoƷan þenian Ʒolðe. Ʒ ƷorƷeaf him
 þa ƷununƷe on CantƷara bƷriƷ Ʒeo Ʒræt ealler hƷi
 ƷiceƷ heoƷoð burh :. OnƷan þa AƷurƷtinuƷ mið

his munecum to ge-efenlecanne þæra Apostola his
 mid ringalum gebedum. ⁊ pæccan. ⁊ færtnum
 Gode þecrigende. ⁊ lifes forð þam þe hi mihton
 bodigende. ealle middan-eardlice þing swa swa æl-
 fmede forhozigende. þa þing ana þe hi to big-
 leofan behorodon underfonde. be þam þe hi tæh-
 ton sylfe lybbende. ⁊ for þære soðfærtnýgse lufe.
 þe hi hodedon gearfu pæron ehtnýgse to ðoligen-
 ne ⁊ deað speltan swi hi ðorfton :. Ðræt þa ge-
 lýfdon for pel mæniga ⁊ on Godes naman geful-
 lode wurdon. pundrigende þære býlepnýgse heora
 unſceaðige lifes. ⁊ spetnýgse heora heorolican
 lare :. Ða æt nextan gelurftullode þam cýninge
 Aþelbýrht heora clæn life ⁊ heora pinrume be-
 hat. Ða soðlice wordon mid manigum tacnum ge-
 reðede ⁊ he þa gelyfende pearð gefullode. ⁊ mi-
 celum þa Cristenam gearwurðode. ⁊ swa swa heo-
 follice cearter gearpan lufode :. Nolde se þeah
 nænne to Cristenome geneadian. forðan ðe he of
 axode æt þam lareowam his hæle. þ Crister þeop-
 dom ne sceol beon geneaðod. ac sylf wýlles :. On-
 gunnon þa dægþamlice for pel menige eftan to
 gehýpenne þa halgan bodunge. ⁊ forlætan heora
 hæðenſcýpe. ⁊ heo sylfe geðeoddan to Crister
 gelafunge on hine gelyfende :. Betweox þisum
 gepende Augustinus ofer sæ to þam Aſcebyceop
 Etheſium of Arela. ⁊ he hine gehaðode Angelcýn
 to Aſcebyceop swa swa him Gregorius ær gepir-

rode :. Augurtnur þa zehadod cýrde to hīr bi-
 rceoprtole 7 aſende ærendracan to Rome. 7 cýðde
 þam eadīgan Gregorie þæt Angelcýn Crīstendom
 underſenȝ. 7 he eac mīd zerritum ſela ðīnȝan be-
 fpan. hu him to dnohtnīzende pearfe betpeox þam
 nīzhpornſenum folce :. Hwæt þa Gregorīur mīcel-
 um Gode þancode mīd blīrīzenđum mode ꝥ An-
 gelcýnne ſpa zelumpen pær. ſpa ſpa he ſýlf zeorn-
 lice zepīnode :. And ſende onȝean ærendracan
 to þam zeleaſfullum cýnīnȝe Aþelbrihte mīd ze-
 rritum. 7 mænīzfealdum lacum. 7 oþre zerrīte
 to Augurtnine. mīd andſparum ealra þæra þīnȝa
 þe he hī befpan. 7 hīne eac þīrum porđum ma-
 node. Broðor mīn ſe leofeſta ic pat ꝥ ſe eal-
 mīhtīȝa ſela pundra þurh þe þæra þeoda þe he
 zecear zerrutelað. þær þu mīht blīrīan 7 eac on-
 drædan :. Du mīht blīrīan zepīrlīce ꝥ þære þe-
 ode ſapl þurh þa ýttran pundre beoð zetozene to
 þære incundan zīfe :. Ondræd þe ſpa þeah ꝥ þīn
 mod ne beo ahaſen mīd dýrītzneſſe on þam tac-
 num þe God þurh þe zepnemað. 7 þu þanon on
 īdelum puldre befealle rīþīnnan. þanon þe þu rīð-
 utan on purðmýnte ahaſen bīrt :. Gregorīur
 aſende eac Augurtnine halīȝe lac on mæſſe pearfum
 7 on bocum. 7 þæra apoſtola. 7 marītna ſeli-
 quīar ſamod. 7 bebead ꝥ hīr æfterȝenȝar ſýmle
 ꝥ þæt pallium 7 þone epcehaðe æt þam Apoſtoli-
 can ſetle Romanīcpe zelaðunȝe ſeccan ſceoldon :.

GREGORIUS SE HALGA PAPA, IN CAPITALS.

P. 19. line 1. þeode.	P. 19. l. 20. þopennýrre.
6. þæð.	21. ʒeʒlenʒde.
7. maneʒe.	P. 20. l. 2. rpyþe.
8. halʒe.	4. ýmbe.
10. apenðe.	5. peʒ.
11. ðirrur.	11. flopenðan.
12. þing.	14. ʒeoʒoð.
12. rceoptlice.	15. ʒeþeodan.
12. ʒepeccan.	20. peʒollice.
14. rý.	22. ðæʒpamli-
14. eabiza.	cum.

P. 20. l. 27. zýplum.

28. zερρæτεροδ.

P. 21. l. 1. him rýlf.

3. anzinne.

4. mihτε.

5. zetæle.

6. rýnðrízum.

7. Ðærτο.

9. ofret.

11. aporтолce

retl zεræт.

11. eadiza.

14. zεrýlрте zε-
rette.

16. cýppmen.

19. betpux.

21. æþelice.

23. hþýlcepe.

23. þeode.

26. hþæþer.

27. hæþen.

28. inneþearðne.

P. 22. l. 2. þeobbe.

4. ofcomon.

5. zenemeðe.

5. Rihthice.

6. plite.

10. þæt þa rciþ-
menn.

10. ðepe.

11. rýnð.

15. þær.

P. 22. l. 16. zamenode.

17. cþæþ.

20. papan.

24. mihτε.

25. eall.

25. forþan.

26. ceartep.

27. zεþunzen.

28. præcγð.

P. 23. l. 3. papan.

4. papan.

5. cþealm.

7. mihτε.

8. papan.

8. eall.

9. zεþincðe.

10. rþerizende.

11. renbe.

13. micclum.

13. zεþarode.

18. zεpeua.

19. þæt *for* þæt.

20. papan.

21. het.

22. ðimhozon.

23. man.

24. þær το pa-
pan.

26. þomanrce.

26. cþealme.

28. leoforzon.

P. 24. l. 1. onðreðon.

P. 24. l. 4. þropiað.

9. forrabar.

11. behreor-
runge.

11. forþi.

12. rþrecan.

16. beapna.

16. ýrþenuman.

19. þan..færþica.

27. forþýð.

P. 25. l. 4. þecýrþeðe.

5. ðeapþe cþýðe.

8. þerihþlæhte.

11. þemahnýr.

13. aþfærta.

13. þile.

17. ahþeððen.

21. þebþoðra þa
leorþetan.

22. meþigen.

23. teapum.

25. rýlþe.

26. miccle.

28. þreþorþeþ.

P. 26. l. 1. þecomon.

2. forþeþaða.

5, 6. manþene.

7. þeþan.

8. rýðþan.

8. þemunðe.

9. anþelcýnne.

10. þeþþemode.

P. 26. l. 12. forþætton.

15. æþenðra-
cena.

16. þurðe.

18. Ðaþ.

19. manezum.

22. lanþþuman
færþelðeþ
oððe.

23. anþaðnýrþe.

26. með.

26. miccle.

27. micclum.

P. 27. l. 1. auþurþtine.

3. ælmihtiga.

4. mote.

6. þemetþ.

6. blýrþe.

9. þerðen.

13. mýcclan.

14. auþurþtinur.

14. þenumen.

17. miðþheorþa.

18. þýrþe.

20. ... anðrýrðe.

21. auþurþtine 7
cþæþ.

22. cþæþ.

P. 28. l. 1. þeeþenlæ-
cenne.

2. fæþtenum.

8. þeapþe.

P. 28. l. 8. þolizenne.

9. ðeape.

9. zýr.

10. mænize.

12. unrcæðþize.

14. Æþelbirihte.

14. clæne h̃r.

15. purdon ...

manezum.

16, 17. zefullob and

micclum þa

cpirtenan.

17. gearpurþode.

18. Nolde rpa.

20. lareorum.

21. rceal.

22. efrton.

23. forleton ...

24. hæþen rcýpe.

24. zepoððan.

26. Arcebirceope.

27. on apela, *in*

margin.

27, 28. Anzelcýnne

to ercebir-

ceope.

P. 29. l. 2. bircoprtole.

3. anzelcýnn.

4. þingā.

5. pæpe.

6. micclum.

8. Anzolcýnne.

9. renðe efr.

10. zeleaffum.

11. zepriū.

14. ælmihciza.

15. ðe.

15. þæpe þeode.

17. onðrædon.

18. rapla.

18. punðpa.

19. zýre.

20. ðýrriūznýrre.

21. ðu.

22. riðinnan.

22. ðu.

26, 27. rýmble..þone

pallum.

27. ercehað.

28. retle.

P. 30. l. 4. ðæzþeplicum.

9. rýðþan.

EXTRACT FROM KING ALFRED'S TRANS-
LATION OF BEDE'S ECCLESIASTICAL
HISTORY.

Nīf uſ þonne ge hlīra to forſprigienne þe be þam eadigan Egeƿorpe þurh ylðra manna gegene to uſ becom. for hƿylcum intingan he monað ƿære ꝥ he ſƿa geornfulle gýmenne dýðe ýmb ða hæla ure þeode. ſecgeaþ hi ꝥ ſume dæge þider nýpan come cýpe-men^a of Breótene. ⁊ monig cepe þing to ceap-ſtope brohte. ⁊ eac monige coman to býcgeanne þa þing :. Ða zelamp hit ꝥ Egeƿorpu betƿýh ofne eac þýðer com. ⁊ þa zereah betƿih ofen þing cepe-cnihta þær zerehte ƿæron hƿiter lichoman ⁊ fægereſ andƿlitan men. ⁊ æþelice zereaxe. þa he þa hi zereah ⁊ beheold. þa fæzgin he of hƿylcum lande ofþe of hƿylcere þeode hi brohte ƿæron. fæde him man ꝥ hi of Breotene ealonde brohte ƿæron. ⁊ þær ealondeſ biſengan ſƿýlcne anſýne men ƿæron. eft he fnezn hƿæþer þa ýlcan land leode Eriſtene ƿæron. þe hi þa gýt on hæþennýſſe gedƿolum lifdan^b :. Ep' him mon to ⁊ fæde. ꝥ hi þa gýt hæþene ƿæron. ⁊ he þa of inne-ƿearðre heortan ſƿiþe ſƿorete ⁊ þur cp'. Ðala ƿa ꝥ iſ ſarlic ꝥ ſƿa fæzer feorh. ⁊ ſƿa leohter ƿhlitan men ſceolan aſan ⁊ beſittan þýrtſa ealðor :.

^a ſcipmen, *MS. Ben.*

^b on hæþenna gildum lifdon, *Ben.*

Eft he frægn hræt ƿeo þeod nemned ƿære þe hi
 of-coman. þa andƿarpede him mon ꝥ hi Engle
 nemde ƿæron. cræþ he. Ʊel ꝥ ƿra mæg. forþon
 englelice anſýne hi habbaþ. 7 eac ƿſylce Ʒedaſenaþ
 ꝥ hi engla efenýrfepearðar on heofonum ƿin :. Ða
 Ʒýt he furþon frægn. 7 cræþ. hræt hatte ƿeo
 mægþ þe þar cnihtaſ hider of Ʒelæddde ƿæron. þa
 7ſƿarpede him mon 7 cræþ. ꝥ hi Dere nemde ƿæ-
 ron :. Cr' he. ƿel ꝥ iſ cƿeden Dere (de iſa eru^c.^c)
 hi ſculan beon of Ʒoder ýrre abroðene. 7 to
 Crýſter mildheortneſſe Ʒecýðde. þa Ʒýt he acraðe
 hræt heora cýning haten ƿære. 7 him mon 7ſƿa-
 rpede 7 cr'. ꝥ he Ælle haten ƿære. 7 þa pleoƷede
 he mið hiſ ƿorðum to þam naman 7 cræð. Ælle-
 luia. ꝥ Ʒedaſenað ꝥ te Godes loſ ureſ ſcýppender
 on þam ðælum ƿunƷen ſi. 7 he þa ſona eode to
 þam B'. 7 to þam Papan þæſ Æpoſtolican ſetles.
 forþan he ſýlfa ða Ʒýt ne ƿæſ B'. Ʒeƿorðen. bæð
 hine ꝥ he Ængel þeode on Breotene on-ſende
 hſýlce huƷu laſeopar. ꝥ ðurh ða hi to Crýſte Ʒe-
 cýrde beon mihton. 7 cr' ꝥ he ſýlfa Ʒearo ƿære
 mið Godes fultume ꝥ ƿæorc to Ʒefnemmanne.
 Ʒiſ þam Æpoſtolican Papan ꝥ liode. 7 ꝥ hiſ ƿilla
 ƿære. 7 hiſ lýfneſſe :. Ða ne ƿolde ſe Papa ꝥ Ʒe-
 þaſizean ne^d þa buhþape þon ma. ꝥ ƿra æþele ƿer
 7 ƿra ƷeþunƷen. 7 ƿra Ʒelæned. ƿra ƿeor fram him

^c *de irá eruti.*^d *Ʒeþaſian, MS. Cot.*

Ʒeƿite :. Ꝭc he Ʒona hƿaƿe þaƿ þe he biƿcop Ʒe-
 ƿopden^e þaƿ. ꝥ he Ʒeƿnemeðe ꝥ ƿeoƿc ꝥ he lange
 ƿilnaðe^f. 7 þa halƷan laƿeoƿaƷ hiðer onƷenðe. þe
 ƿe ær beƿoƿan Ʒædon^g. 7 he ðcƿ' ĒreƷoƿiuƿ mið
 hiƷ tƿýmnýƷƷum 7 mið hiƷ Ʒebedum þaƿ Ʒeƿultu-
 miende ꝥ heoƿa laƿ ƿæne þaƿtmberende to Ēoðeƿ
 ƿillan 7 to ƿæðe ĀnƷel-cýnne :.

^e Ʒe halƷoðe, *Ben.*

^f ær ƿilnoðe, *Ben.*

^g nemnedon, *Ben.*

EXTRACTS FROM THE SAXON CHRONICLE.

(Dr. Ingram's Edition.)

A.D. 560. Ðer fenz Æþelbriht to Cantpapa rice. 7 heold hit LIII. yntpa :. On his dagum sende se halga papa Gregorius us fulluht. ƿ paſ on þam tream 7 þriƿtiȝoðan ȝeara his riceſ :

A.D. 592. Ðer Gregorius fenz to papdome on Rome :

A.D. 596. Ðer Gregorius papa sende to Bre-tene Augurinum mid þel moneȝum munecum. Ða Godeſ forð Ængla þeode ȝoðſpellian :

A.D. 597. Ðer com Augurinus 7 his ȝefeſan to Engla-lande :

A.D. 601. Ðer sende Gregorius se papa Augurine Arcebiſceope pallium on Brýtene. 7 þel moniȝe ȝoðcunde laſeopaſ him to fultume :

A.D. 604. Ðer Augurinus ȝehalȝoð ii. biſcopaſ. Mellitum 7 Iurſum. Mellitum he sende to bodianne Eaſt-ſeaxum fulluht. 7 Æþelbýriht ȝeſealde Mellite biſcop-ſetl on Lundenric. 7 Iurto he ſealde biſcop-ſetl on Hrofeſ-ceaſtre ſe ýſ xxiv. mila fram Dorrit-ceaſtre :

A.D. 606. Ðer forðſende Gregorius ýmb tyn ȝear þæſ þe he us fulpiht sende :

A.D. 616. Her Æþelbýrht. Cantwara cýning.
forðferde. ƿe æroƿt fulƿiht underfenz Engliſcra
cinga :

On þýſer cingſ (Eadbalð) ðazum. ƿe ylca Lau-
pentiur arceb'. ƿe ƿaƿ on Cent æfter Auguſtine.
forðferde iv. Non. Febr. 7 he ƿaƿ bebýrgeð be
Auguſtine :. Se halga Auguſtinur be hiƿ halan
hƿe hine haðode to biſcope. to þi þ̅ Crifteſ zela-
þunz. þe þa ziz ƿæƿ nipe on Engla-lande. nane
hƿile æfter hiƿ forðriðe næpe butan arcebifcope :.
Ða æfter him fenz Mellitur to arceb'-dome ƿe
ƿaƿ ær biſcop of Lunden. þa ƿurðon Lunden-
ƿape hæþene :

GLOSSARY.

The grammatical references are all made to the Anglo-Saxon Grammar and Compendium of Dr. Bosworth.

Observe that an *a* is frequently added, by paragoge, to the termination of adjectives and adjectival pronouns, and is considered by some grammarians to be emphatic; as eapfærȝ, *pious*; ȝe eapfærȝa papa, *the very pious pope*; ȝe ȝlca, *the very same*. (See Lye, Hickes, Bosworth, &c.) Rask, however, in his valuable Grammar, shows that this is merely the *definite form* of the adjective, since it is invariably preceded by the definite article. (See Thorpe's Translation.) In either case, all adjectives of this form follow the modifications of the second declension of nouns. (ȝiteȝa.)

a. *always, for ever, aye.*

Abboð. Abbot. 1. m. *an abbot.*

abroðen. (p. p. of abpeðian, *to take out.*) *taken out, plucked, freed, delivered.*

ac. *but, for.*

acennan. *to produce, beget, bear, bring forth*: p. p. acenneð. *born, begotten, descended.*

acrian. same as axian.

aðl. 3. f. *ail, ailment, disease.*

aðpeoȝan. perf. aðpeaȝ, pl. aðpuȝon. *to suffer, endure, do, commit.*

aðȝðan. aðȝððan. *to kill, destroy.*

aðȝleȝian. perf. aðȝleȝoðe. *to destroy, abolish, expiate.*

æfpe. *ever, always.*

æfter. *after, concerning, according to.*

æfterzenega. 2. m. (æfter, *after*, zan, *to go*.) *a successor.*

æzðer. *either.* æzðer ze—ze. *as well—as.*

æht. 3. f. *possession, estate, property.*

Ælfræd. (æl, *all*, fræde, *peace*; *all Peace* *. or ælf, *an elf*, ræd, *council*; *an elf in council* †.) *Alfred.*

Ælla. *Ella*, King of the Deiri.

ælfræmde, -fræmed. (æl, *all*, fræmde, *same*.) *strange, foreign, alien, unsuitable*: (*alienus*.)

Ælmihtig. (æl, *all*, miht, *might*.) *almighty. The Almighty.*

ænlýri, -lýrig. *single, one by one.*

ær. *ere, erst, before.* æroþ, *before.* æperþ, *first.* ærðam, or ærðan, *ere that, antequàm.* ær beforan. *before.*

æpenðraca. 2. m. (æpenðe, *errand*, peccan, *to tell*.) *an ambassador, messenger, apostle.*

æperþ. æpoþ. *first.* See ær.

ærfærþ. (ar, *honour*, færþ, *fast*.) *honourable, good, pious, righteous.*

ærmorþen. ærmorþigen. 1. m. (ær, *before*, morþen, *morning*.) *before morning, early morning, dawn.*

æt. *at, by, near, to.* In composition, *from, of, out.*

ætþreðan. p. p. ætþroðen. (æt, *out*, þræðan, *to take*.) *to take away, liberate, deliver.*

ætforan. (foran, *fore*.) *before.*

ætluþian. (luþian, *same*.) *to hide, lie hid.*

æðele. *noble, distinguished.*

æðelbopen. (bopen, *born*.) *noble-born.*

æðelbopennýrr. *noble-birth, nobility.*

Æþelbýriht, -briht. (eðele, *noble*, beophht, *bright, illustrious*; *noble and illustrious*.) *Ethelbert.*

* Verstegan's Restitution.

† Sharon Turner.

æðelice. (lic.) *nobly*.

aƿanðian. p. p. aƿanðob. *to prove, experience, try*.

aƿýphƿ. *affrighted, afraid*.

aƿan. perf. ahte. *to possess, own, have*.

aƿen. (aƿan, *to possess*.) *own, private*.

aƿýltan. (ƿýlt, *guilt, sin*.) *to be guilty of, to commit*.

ahebban. *to heave or lift up, raise, exalt*.

aheƿan. perf. ahoƿ. p. p. ahaƿen. *to lift up, exalt*.

ahƿæððan. *to rid, save, deliver, rescue, redeem*.

alæðan. p. p. alæð. *to lead, bring*.

Alleluia. (Heb.) *Allelujah*.

alýran. (lýran, *same*.) *to loose, redeem, deliver*.

an, anne, an, or æn, ænne, æn. The indefinite Article, *a, an, or one*, constantly used, in Anglo-Saxon, before consonants as well as vowels; as, an ƿreop, *a tree*: on ðære anƿe tibe, *at the very time*.

ana. (an.) *only, once*.

anð. *and*. In composition, *to, back, against, over against, before, in the presence of**.

anðetnýr. 3. f. *confession*.

anðƿapian. p. p. anðƿapob. (anð, *back, ƿreƿian, to swear†*.) *to answer*.

anðƿapu. 3. f. *an answer*.

anðƿeapð. (anð, *against, or before, ƿeopðan, to be*.) *present*; because persons *present* stand *against* or *op-*

* Dr. Jamieson contends that anð is not only equivalent to the Greek *αντι*; but, in its Gothic form, **ANÐA**, was probably its parent. See his *Hermes Scythicus*, on *αντι*, where the theory of Horne Tooke, as applied to anð, is ingeniously controverted. Undoubtedly, anð and *αντι* had a common origin.

† "It is probable that the primitive signification of *ƿreƿian*, was, simply, *to speak, loqui*." Junii *Etymol. Anglic*. But see also Hickes's *Thesaurus*, vol. i. p. 70.

posite each other*; thus, in Lat., *præsens* is *præ*, *before*, *ens*, (obs.) *being*.

anðþlīte. 2. n. (anð, *before*, þlītan, *to look*.) *face, countenance*. Germ. antlitz.

anðþýrðan. (anð, *back*, þýrð, *a word*.) *to answer*. Germ. antwort.

Angel. 1. m. *an angel*.

Angelcýnn. 1. n. (cýn, *kin, tribe, nation*.) *the English nation*.

angin, -gýn. 1. n. (anð, *to*, gan, *to go*.) *a beginning*.

Angl. (Lat.) *the Angles*.

Angol. 1. m. *an Angle, Englishman*.

anmoð. (an, *one*, moð, *mind*.) *one-minded, unanimous*.

anmoðlice. (preced. and lc.) *unanimously*.

anræðneý. 3. f. (an, *one*, ræð, *counsel, intention*.) *constancy, perseverance, steadfastness*.

anjyn. 3. f. (anð, *before*, jeon, *to see*.) *face, countenance, aspect*. Germ. ange-sicht.

Apoŕtol. 1. m. *an apostle*.

apoŕtollic. (preced. and lc.) *apostolic*.

apæpan. *to rear, build, erect*.

Arcebiŕceop. 1. m. *archbishop*.

Aræla. *Arles*, a town in France.

arenðan. *to send*.

arpenðan. *to spend*.

arŕigan. perf. arŕah. *to go, step, climb, ascend*.

arŕeccan. p. p. arŕpeht, *to stretch, extend, lay prostrate, overthrow*.

apeðan. perf. apeððe. *to rage*.

apearpan, -oppan. *to throw away or down, reject, renounce*.

* See Hickes's Thesaurus, vol. i. p. 69-70.

apendān. *to turn, translate, change.*

aperɾ. adj. *waste, empty, desolate.*

aperɾan. p. p. aperɾe, -ɾeð. *to waste, make desolate, destroy.*

axian. perf. axoðe. *to ask.* Still preserved in several provincial dialects.

B'. contraction for Bɾcop.

bæpan. bepan. *to bear, produce, offer.*

be. bi. biɾ. *by, at, of, concerning, according to, in, near*.*

As a prefix, it is, in general, merely augmentative, though it sometimes imparts an active signification; as behabban, *to surround*, beɾanɾan, *to perform*.

bealcan. *to pour out: vulg., to belch.*

beapn. 1. n. *child, son, boy.* vulg. *bairn.*

bebeoðan. perf. bebeað. (boð, *a command.*) *to command, order.*

beboð. 1. n. (boð, *same.*) *command, commandment, decree.*

bebýɾɾian. p. p. bebýɾɾeð. (býɾɾan, *same.*) *to bury.*

becuman. perf. becom. (cuman, *to come.*) *to come, happen, fall, befall.*

beɾanɾen. p. p. of beɾon. (ɾon, *to take.*) *taken, surrounded, begirt, clad.*

beɾeallan. *to befall, happen, fall.*

beɾopan. *before.*

beɾɾinan. perf. beɾpan. (ɾɾinan, *same.*) *to ask, question, learn.*

behaɾ. 1. n. (haɾ, *same.*) *a promise.*

behealdan. perf. beheolð. *to behold, see, observe.*

behoɾian. perf. behopoðe. *to behove, need, require.*

* See Jamieson on επι. Herm. Scythicus.

behpeoprunġ. 3. f. (hpeop, *grief*; whence, *to rue*.) *repentance, penitence*.

ben. 1. f. *a prayer, petition, supplication*.

beon. *to be*.

bepæcan. p. p. bepæht. (pæcan, *same*.) *to deceive, defraud*.

bepeccan. (peccan, *to tell*.) *to say, tell, narrate*.

beryttan, rather berettan. (be, *by* or *near*, rettan, *to set*.) *to place, possess, surround, beset*.

bertanðan. (be, *by*, rtanðan, *to stand*.) *to stand by or over*; more frequently, *to occupy*.

betpeox. betpyx. betpuxt. *betwixt, amongst*.

betpeox þyrum. *betwixt these, in the mean time, intereà*.

betpyh oþpe. *amongst others*.

bepepan. perf. bepeop. (yepan, *same*.) *to weep*.

biddan. perf. bæð. *to pray, bid, request, entreat, beseech, demand, invite*.

biġenza. 2. m. *an inhabitant*. From the same root as biġenz, *worship*. Thus in Latin, colo, *to inhabit, cultivate, and to worship*.

biġgenġ, more correctly biġenz. (be, and ġan, *to go*; or buġan, *to till, cultivate*.) *worship*.

biġleoſa. 2. m. (biġ, *by**, leoſan, *to live*.) *food, provision, subsistence*.

binnon. (innon, *same*.) *within*.

biſceop. biſcop. 1. m. *a bishop*.

biſceop-ſetl. biſceop-ſtol. 1. n. (ſetl, *seat*.) *a bishop's seat, or see, episcopal throne*.

biſt. from beon.

bið. byð. beoð. from beon.

* See Jamieson on επι. Herm. Scythicus.

blıŕŕ. 3. f. *bliss, joy, exultation.*

blıŕŕıan. (blıŕŕ.) *to rejoice, exult.* p. pres. blıŕŕızenðe. *rejoicing, exulting.*

boc. f. (plur. bec.) *a book.* Germ. buch.

boclic. (preced. and lic.) *bookly, belonging to books.*

boðıan. perf. boðoðe. p. pres. boðızenðe. (boð, *a command.*) *to preach, proclaim, announce.*

boðunŕ. 3. f. (boð.) *a preaching, proclamation.*

bpeoŕŕ. 3. f. *a breast.*

Bpeoten. Bpeten. *Britain.*

bŕıŕzan. perf. bŕohte. *to bring.*

bŕoðop. bŕoðop. 3. m. *a brother.* indeclinable in the singular.

bıŕızenð. 1. m. (See bıŕızenŕ.) *an inhabitant.*

buph. bupŕ. býŕıŕ. *a city.*

buphpape. pl. (buph, and papu, *an inhabitant*; from pep.) *inhabitants, townspeople, citizens.*

buton. butan*. *but, except, unless, without.*

býczan. býczean. *to buy.*

býlehŕıŕner. 3. f. (býleh? *simple*, ıŕŕ, *mind* †.) *simple-mindedness, simplicity, meekness.*

Łantŕapabýŕıŕ. (býŕıŕ, or buph, *a city.*) *The city of the Cantwara or Cantuarii, Canterbury.*

Łarepe. 1. m. *Cæsar, Emperor.*

ceapŕŕop. 3. f. (ceapıan, *to sell*, or *buy*, ŕŕop, *a place.*) *a place of sale, forum, market.*

ceapŕep. ceapŕp. 3. f. *a city, town.*

* See Diversions of Purley on BUT.

† Junius derives this from bile, *the beak*, and hŕıŕ, *white*, “referring to the *beaks* of young birds, then to their nature.” See Bosworth’s Dict. *sub voce*.

cepan. perf. cepte. *to take, betake, observe, keep.*

cepecniht. See cýpecniht.

cepeðing. (cypan, *to sell.*) *things for sale, goods, merchandize.*

cilðhað. 1. m. (cilð, *child*, hað, *state.*) *childhood.*

circe. 2. f. *a church.*

clæn. *clean, pure, innocent.*

clýpian. perf. clýpode. p. p. clýpeð. *to speak, call, call upon.*

cnapa. 2. m. *a knave, boy, youth.* Germ. knabe.

cniht. 1. m. *a boy, youth, knight.*

ƿriht. 1. m. *Christ.*

ƿrihten. 1. m. *a Christian.*

ƿrihtenðom. 1. m. (ðom, *office, state.*) *Christianity, Christendom.*

cuð. (cunnan, *to know.*) *known, certain.*

cƿ' contracted for cƿæð.

cƿæpan. cƿeðan. perf. cƿæð. plur. cƿæðon. *to say, speak, quoth.*

cƿealm. 1. m. *qualm, sickness, pestilence, destruction, death.*

cƿyðe. cƿyðe. 1. m. *a word, saying.*

cyn. 1. n. *kin, family, tribe, nation.*

cyning. 1. m. (cyn*.) *a king.*

cýpecniht. 1. m. (cýpan, *to sell*, cniht, *a youth.*) *a youth offered for sale as a slave, a sale-boy.*

cýpman. cýpman. 3. m. (ceap, *cattle, property*; or cýpan, *to sell.*) *a chapman, merchant.*

cýrpan. perf. cýrðe. *to return, turn away.*

cýðan. perf. cýððe. cýððe. (cuð, *known.*) *to make known, speak, relate, tell, testify.*

* Kemble's Glossary to Beowulf.

ðæðbot. 3. f. (ðæð, *action, deed*, bot, *compensation*.)
deed-reparation, repentance, retribution.

ðæg. 1. m. *a day.*

ðæghpamlic. (ðæg.) *daily.*

ðægþeplíc. (ðæg.) *daily.* ðægþeplíc ðæg, *this very day.*

ðæl. 1. m. *deal, part, region.*

ðeað. 1. m. *death.*

Deiri. *the Deiri*, occupying Lancashire, Yorkshire,
 Westmoreland, Cumberland and Durham.

ðema. 2. m. (ðom, *doom*.) *a judge, governor.*

ðeofol. ðeopl. 1. m. *The devil.*

Depe. *the Deiri.*

ðeð. *doth*, from ðon.

ðiaconhað. 1. m. (hað, *office, state*.) *deaconhood.*

ðim. *dim, dark.*

ðom. 1. m. *doom, judgement, power.* As a termination,
 it denotes *power, office, state, authority, right.*

ðon. *to do, make.*

Doppit-cearþer. *Dorobernia. Canterbury.*

ðrhohtman. perf. ðrhohtnobe. *to converse, live, behave.*

ðrhohtnunȝ. 3. f. *conversation, society, life, conduct.*

ðrȝnc. 1. n. *drink.*

ðpelian. p. pres. ðpelȝenðe. (ðpȝlð, *sin*.) *to err.*

ðȝpȝtȝner. 3. f. (ðearpan. ðȝrpan, *to dare*; or ðȝpȝtȝ,
daring.) *presumption, arrogance.*

ea. 3. f. *water, a river.*

eac. *eke, also, moreover.*

eaca. 2. m. (eac.) *an addition, increase.* to eacan, *as an
 addition, moreover, besides.*

eaðȝ. (eað, *happiness*.) *happy, blessed.*

eaðmoblice. (eað, *gentle*, moð, *mind*.) *humbly.*

eahȝatȝ. (eahȝa, *eight*.) *eighty.*

eal. *all*.

ealb. comp. ýlþpe. superl. ýlþeƿt. (ýlþu, *age*.) *old, ancient*.

ealþop. 1. m. (ealb, *old*.) *an elder, chief, prince, leader, abbot*.

ealh. *altogether*.

eallunga. *totally, quite, altogether, entirely*. omninð.

ealmihƿiƿ. See Ælmihtig.

ealonð. See igranð.

eapƿæƿt. (ege, *awe*, ƿæƿt, *fast*.) *pious, religious*.

ece. *eternal*.

eðlean. 1. n. (eð, *back*, lean, a *loan*.) *a reward, recompense*.

eƿenýrƿeƿeapð. 1. m. (eƿen, *even*, ýrƿe, *inheritance*, ƿeapð, *ward, keeper, possessor*.) *co-heir*.

eƿne. *lo ! behold ! ecce !*

eƿƿtan. (eƿƿt, a *hastening*.) *to hasten*.

eƿt. *again, after*. In composition, *again, back again* : eð has the same import ; and both answer to the Latin *re*.

ehtnýr. 3. f. (ehtan, *to persecute*.) *persecution*.

enðe. 1. m. *an end*.

enðung. 3. f. (enðe.) *ending, end, death*.

engel. 1. m. *an angel*.

Engelcýnn. See Ængeleýnn.

Engla-land. *the land of the Angles. England*.

englelic. (engel, *an angel*.) *angelic*.

Englisc. *English*.

Engol. See Ængol.

eode. from ƿan.

eopnoƿtlice. (eopnoƿt, *earnest*.) *earnestly, diligently ; so, now, therefore*.

eopðe. eapð. 2. f. *the earth*.

eop. from ðu.

eopep. *your*.

epcehað. 1. m. (epce, *arch*, hað, *office, state*.) the *archiepiscopal dignity*.

eſtfull. (eſt, *love, devotion*, full, *full*.) *devout, kind*.

eðel. 1. m. a *country, region*.

fæðer. 1. m. a *father*.

fæðer. 2. m. an *uncle by the father's side*.

fæger. *fair, beautiful*.

fæplic. (fæp, *sudden, dreadful*.) *sudden, unexpected*.

fæſt. *fast*. In composition, both as a prefix and postfix, it denotes *firmness, stability, tenacity*; and is still retained in such phrases as "*fast-by, fast-asleep, to hold fast*." Probably the perfect tense of some obsolete root of fæſtnian, *to fasten*.

fæſten. 1. n. a *fast, fasting*.

fæſt-hafoð or haſel. (fæſt, *fast*, haſan, same as hæbban, *to have*.) *fast-having, retentive, tenacious*.

far. 3. f. (faran, *to go*.) a *journey, expedition, departure*; hence *fare*.

faran, perf. fepðe. *to go, journey, depart*.

farþ. fæpþ. 1. m. (faran.) a *journey*.

fealþ. (fealþan, *to fold*; as, in Latin, *duplex, triplex*, &c.; from *plico*.) *fold*; only used in composition.

feallan. p. pres. feallenðe. *to fall*.

feccan. *to fetch*.

feþa. *much, many*.

feþgan. See fon.

feor. *far*.

feoph. 1. *life, countenance*.

feopð. (feoper, *four*.) *fourth*.

feopertig. (feoper.) *forty*.

fiſta. (fiſ, *five*.) *fifth*. fiſta fæðer, *fifth father, a great grandfather's grandfather*. Lat. *atavus*.

pleam.* 1. m. (pleon, *to flee*.) *flight*.

pleon. perf. pleah. *to flee, fly*.

pleopenðe. (pres. p. of fleopan, *to flow*.) *flowing*.

folc. 1. n. *folk, people*. Germ. volk.

fon. perf. feng. *to take, receive, undertake, begin*.

for*. *for, instead of, by reason of, in respect of, on account of*.

fope. See Note on for.

forfeæð. (fope, *forth*, fæczan, *to say*.) *foresaid*.

forȝifan. perf. forȝear. (for, *forth* or *away*, ȝifan, *to give*.) *to give, grant, forgive, pardon*.

forȝytel. (for, and ȝytan, *to pour out*.) *forgetful*.

forhæfeðnyr. 3. f. (for, *privat.* and hæbban, *to have*. abs-tineo.) *abstinence, continence*.

forhogian. p. pres. forhogizenðe. (for, *privat.* and hogian, *to be anxious about*.) *to neglect, despise*.

forhtung. 3. f. *fear*.

forlætan, -letan. (for, and letan, *to let, permit*.) *to permit, suffer, leave, forsake, abandon*.

forraðian. (fope, and hraðian, raðian, *to hasten*.) *to go before, prevent, anticipate, seek beforehand*.

* Horne Tooke considers for the same with "the Gothic substantive **FAIKINA**, *Cause*, and that it invariably signifies *Cause* and nothing else." See Divers. of Purley, vol. i. p. 366. But Dr. Murray derives for or fope from **FAKAN**, *to go*, and traces out its simple signification as being—*before in time, place, and circumstances*, and, in compounds, *forth* or *forward*, and *before*. Hist. Europ. Lang., vol. ii. p. 23. But "when the particle has a *privative* signification, it probably represents the Gothic *fra* : also in forȝifan, Flem. *vergeeven*, *to forgive*; which are the collaterals of **FKARIFAN**." See Taylor's Additional Notes to the Diversions of Purley, p. xv.

forprizian. (for, and rīz, *silence*.) *to be silent, pass over in silence.*

forðam, -an. sometimes forðon. *for that, since, because.*

forðam þe, or forðan þe. *for that that, because, because that.* Fr. *de ce que.*

forðfaran. perf. forðferðe. (forð, *forth, away*, fapan, *to go*.) *to go forth, depart, die.*

forðzangan. p. pres. forðzangenð, -zenge. (zangan, or zan, *to go*.) *to go forth, spread abroad.*

forðrīð. 1. m. (forð, *forth, away*, rīð, *journey*.) *death, departure.*

for-pel. *much, greatly.* for pel menīge, *very many.*

forþýrð. 3. f. (for, *away*, and þýrð, *fate*.) *death, destruction, ruin.*

fræterian. p. p. fræterod. (frætu, *a decoration*.) *to fret, adorn.*

fram*. *from, by.*

Francan. *the Franks; the free people.*

freznan. perf. fræzn. fræzn. *to ask, enquire.*

frēmian. *to accomplish, perfect, profit, benefit, avail.*

freolice. (freo, *free*.) *freely.*

fulluht. 1. m. *baptism.*

fulfræmed. (full, *full*, frēmian, *to accomplish*.) *perfect.*

fulfræmedlice. (preced. and lic.) *perfectly.*

fultum. 1. m. *aid, help, a helper.*

fulrīht. same as fulluht.

furðor. *further.*

fylȝt. f. *help, assistance, succour.*

fylȝtan. (fylȝt.) *to help, assist.*

* fram or from is the Gothic **𐌱𐌿𐌺𐌿𐌿𐌿**, *Beginning, Origin*, and signifies *Beginning*. Divers. Purley, vol. i. p. 342.

fýrþlen. (fýr, fær, *far*, from fapan.) *long, distant.*

fýrþt. 1. m. *a time, space, period.*

ge. As a prefix, sometimes communicates a metaphorical signification; as hýpan, *to hear*; gehýpan, *to obey*. It also assists in forming collective nouns; as gebroþru, *brethren*; gemagaþ, *kindred*; gelaðunz, *an assembly*. At a later period it was changed into y; as geclyþoð, *y-cleped*.

ge. *and, also.* ægðer ge—ge, *as well—as*; both—and.

ge. from ðu. *ye.*

geanðrparian. (See anðrparian.) *to answer.*

geanðrþýðan. p. p. geanðrþýð. (See anðrþýðan.) *to answer.*

geap. 1. n. *a year.*

geapuan. (ap, *honour, compassion, pity.*) *to pardon, spare.*

geapman. geeapnian. perf. geapnoðe. geeapnoðe. *to earn, gain, obtain, deserve.*

geapo, -pu, -pe. *ready, prepared.*

geappurðian. perf. geappurðoðe. (ap, *honour, peopð, worthy.*) *to honour, respect, reverence.*

gebeð. 1. n. (biððan, *to pray.*) *prayer, devotion.*

gebızan. perf. gebızðe. p. p. gebızðe. (bızan, *to bow.*) *to bend, incline, turn, convert.*

gebrınzan. p. p. gebpoht. (brınzan, *same.*) *to bring.*

gebroðor. 3. m. *a brother.* plur. gebpoðru, -pa. *brethren.*

gebýrnunz. 3. f. (býrn, *same.*) *an example.*

geceorā. perf. geceaþ. (ceorā, *same.*) *to choose.*

gecızan, -cýzan. p. p. gecızeð, -cýzeð. (cızan, *same.*) *to call, name.*

gecneopðlæcan. perf. gecneopðlæhte. (cneopð, *skilful, diligent, and læcan.*) *to study.*

Ʒecnyrdnȳr, -cneorðnȳr. 3. f. (cneorð, *diligent.*) *study, care, diligence, sincerity.*

Ʒecuman. perf. Ʒecom. (cuman, *to come.*) *to come, come together.*

Ʒecupan. p. p. Ʒecopen. (cupan, *same.*) *to choose, elect.*

Ʒecpeme. (cpeman, *to please.*) *pleasing, gratifying.*

Ʒecȳnð. 1. n. (cȳn.) *nature, generation, kind, mode, state.*

Ʒecȳnðe. adj. *natural, innate.*

Ʒecȳrran. (cȳrran, *same.*) *to turn, turn away, return, repent.* p. p. Ʒecȳrpeð, *converted, repentant, penitent.*

Ʒecȳrpeðnȳr. 3. f. *a turning away, conversion.*

Ʒeðarman. perf. Ʒeðarenode. p. p. Ʒeðafen. (ðarman, *same.*) *to become, to be proper*; generally used impersonally.

Ʒeðeorf. 1. n. (ðeorf, *same.*) *tribulation, labour.*

Ʒeðihtan. perf. Ʒeðihtce. (ðiht, *arrangement, command.*) *to arrange, dictate, prepare, compose.*

Ʒeðrefeðnȳr. 3. f. (ðrefan, *to trouble, harass.*) *trouble, tribulation.*

Ʒeðpola. 2. m. (ðpola, *same.*) *error.*

Ʒeefenlæcan. (eƷen, *even, equal, and læcan.*) *to imitate.*

Ʒeenðebȳrðan. perf. Ʒeenðebȳrðne. (enðebȳrðnȳr, *order.*) *to ordain, appoint.*

Ʒeenðunȳ. 3. f. (enð, *end.*) *end, period, death.*

ƷeƷæƷtnian. perf. ƷeƷæƷtnode. (ƷæƷtnian, *same.*) *to fasten, fix, retain.*

ƷeƷeaxe. same as ƷeƷeaxoð.

ƷeƷeaxoð. (Ʒeax, *hair.*) *haired, having a profusion of hair.*

ƷeƷepa. 2. m. (Ʒapan, *to go.*) *a companion, colleague, associate.*

ƷeƷnemian. perf. ƷeƷnemode, -meðe. (Ʒnemian, *same.*) *to effect, complete, accomplish.*

gefullhan. p. p. gefullob. (fullian, *same.*) *to baptize.*

gefultumian. (fultum, *aid.*) *to aid, help, assist.*

gefyllan. (fyllan, *same.*) *to fill, fulfill.*

gefyrrn. (fýr, *far.*) *anciently, formerly.*

gezlenzan. perf. and p. p. gezlenðe. (zlænzc, *pomp.*) *to adorn, ornament.*

gezobian. perf. gezobode. (zobian, *to assist, make better, from zob, good.*) *to help, assist, enrich, endow.*

gezripian. p. p. gezripen. (zripian, *same: whence, to gripe.*) *to seize.*

gehadian. perf. gehaðode. p. p. gehaðob. (hadian, *same, from hað, office, state.*) *to ordain, consecrate.*

gehalzian. p. p. gehalzob. (halzian, *to hallow, from haliz, holy.*) *to ordain, consecrate.*

gehatan. p. p. gehaten. (hatan, *to call.*) *to call, bid, promise.*

gehrær. (hrær, *where.*) *every where.*

gehrýlc, -hrýlc. (hrýlc, *who, which, whilk.*) *every one, each, all.*

gehýrrumian. (hýrran, *to hear.*) *to hear, obey.*

gelæccan. perf. gelæhte. (læccan, *to seize.*) *to take, seize, apprehend.*

gelæðan. p. p. gelæð. (læðan, *same.*) *to lead, bring.*

gelæpeð. (p. p. of zelæpan, *to teach.*) *taught, learned.*

zelaðunz. 3. f. (zelaðian, *to call together.*) *a congregation, assembly, church.*

zeleafa. 2. m. (leaf, *same.*) *leave, permission, belief, faith.*

zeleafull. *believing, faithful.*

zelic. *like, equal.* hīr zelica, *his like, equal, peer.*

zehcian. perf. zelicode. *to like, please, delight: frequently used impersonally.*

zelimpan. perf. zelamp. p. p. zelumpen. *to happen: generally used impersonally.*

zelurṭfullhan. perf. zelurṭfulloḃe. (lurṭ, *lust, pleasure*.)
to please, delight: frequently impers.

zelyṭan. perf. zelyṭḃe. to believe.

zemahlic. (zemah, *same*.) eager, earnest, importunate,
persevering.

zemahnýṭ. 3. f. *importunity, perseverance*.

zemetan. p. p. zemet. (mot, *a meeting, assembly*.) to
meet, find.

zemunan, -mýnḡian, -mýnan. perf. zemunḃe, -mynte.
(mýnt, *remembrance*, from mýnḃ, *mind*.) to remem-
ber, recollect.

zeminḃ. 1. n. (mýnḃ.) the mind, memory.

zeneaðian. p. p. zeneaðḃ. (neað, *need, necessity*.) to force,
compel.

zenemnan. p. p. zenemneḃ, -nḃ. (nemnan, *same*.) to
name, call.

zenepian. p. p. zenepiḃ. (nepian, *same*.) to free, deliver,
rescue.

zeniḡṭrumlice. (zenoh, *enough*.) plentifully, abundantly.

zenuman. perf. zenom, -nam. p. p. zenumen, -nummen.
(niman, *same*.) to take, take away.

zenoḡ. zenoh. enow, enough, sufficiently.

zeoḡoḃ, -ḡuḃ. 3. f. (zeonḡ.) youth.

zeonḃ. yond, beyond, through, after.

zeonḡ. young, youthful.

zeonḡlic. (zeonḡ.) young, youthful.

zeopenian. perf. zeopenoḃe. p. p. zeopenḃ. (openian,
same.) to open.

zeopn. eager, earnest, anxious, diligent, zealous: hence
yearn.

zeopnful. fervent, eager, anxious, zealous.

zeopnfullice. comp. zeopnfullicop. earnestly, anxiously,
diligently, zealously.

zeopnlíce. *earnestly, anxiously, zealously.*

zeopnunȝ. zeapnunȝ. *a yearning, anxious desire; an earnest.*

zepeca. 2. m. (pecan, *to rule.*) *a præfect, commander, general.*

zepeccan. p. p. zepēhte. (peccan, *to reck, care.*) *to tell, explain, show, reckon, number.*

zepeopð. 1. n. *language, tongue.*

zeþihtlæcan. p. p. zeþihtlæht, -leahȝ. (þiht, *right*, and læcan.) *to set straight, correct, amend, justify.*

zeþæhlȝlice. (þæhlȝ, *happy.*) *happily.*

zeþcýlðan. (þcýlð, *a shield.*) *to shield, defend, protect.*

zeþeon. perf. zeþeah. p. p. zeþepen. (þeon, *same.*) *to see.*

zeþetan, -þettan. perf. zeþet, -þette. p. p. zeþet, -þette.

(þettan, *same.*) *to set, appoint, place, possess.*

zeþeðan. p. p. zeþeðeð. *to speak, testify, attest, confirm.*

zeþiht, zeþyhð, 3. f. (þeon, *to see.*) *sight, vision, aspect, presence.*

zeþingan. p. p. zeþunȝen. (þingan, *same.*) *to sing.*

zeþlazan. perf. zeþloh. p. p. zeþlazen. *to strike, slay; þe zeþlazen, the person attacked.*

zeþtanðan. perf. zeþtoð. (þe, *against*, þtanðan, *to stand.*) *to attack, seize.*

zeþtillan. perf. zeþtilðe. (þtillan, *same.*) *to still, restrain, assuage, mitigate.*

zeþunðfullíce. (þunð, *sound, safe.*) *safely, prosperously.*

zeþþican. perf. zeþþic. zeþþac. *to cease, discontinue, desist from.*

zeþþinc. 1. n. *labour, toil, fatigue, tribulation.*

zeþþutelhan. perf. zeþþutelode. p. p. zeþþutelod. (þþutel, *manifest.*) *to manifest, exhibit, make known, show forth.*

zeþyhð. from zeþeon. *he sees.*

- zepýllan. perf. zerealbe. (rýllan, *same.*) *to give, present, deliver, sell.*
 zeteal, -tæl. 1. n. (See zetellan.) *a number; hence tale.*
 zetellan. p. p. zetealb. (tellan, *to tell, number.*) *to number, reckon.*
 zetimbrian. perf. zetimbrobe. (timber, *timber.*) *to build, construct.*
 zetozen. (teon, *to draw.*) *drawn out, instructed, completed; ȝpa zetozen, so learned, so accomplished.*
 zetȳan. p. p. zetȳð. *to show, teach, instruct.*
 zeparian. zedarizean. perf. zeparode. *to permit, suffer, consent to.*
 zepencean, -can. p. p. zepoht, -puht. (ðencan, *same.*) *to think, consider.*
 zedeoðan. (ðeoðan, *same.*) *to join, unite.*
 zepincð. 3. f. (pincð, *elevation, summit.*) *honour, dignity.*
 zedunzen. (zedean, *to flourish, prosper*.*) *illustrious, pious, distinguished.*
 zeuþeþan. perf. zeuþeþoð. (uþeþ, *over.*) *to elevate, exalt.*
 zeunnan. (unna, *leave, permission.*) *to grant, permit.*
 zepapan. m. pl. (papu, *an inhabitant; from pep.*) *citizens, inhabitants.*
 zepealðan. perf. zepeolb. (pealðan, *to wield.*) *to rule, govern, hold, possess.*
 zepenðan. perf. zepenðe. (penðan, *to wend, go.*) *to change, go, depart.*
 zepeorþan. perf. zeporþte. (peorþ, *work.*) *to work, perform, celebrate.*
 zepeorðan. perf. zepearð. p. p. zeporðen. (peorðan, or pȳrðan, *same.*) *to be, to be made or done.*

* See Lye, sub voce. Elsewhere he derives zedunzen from zedunȝian, *to obtain.*

zēpilmān. perf. zēpilmōde. (pilla, *the will.*) *to desire, long for.*

zēpilmunz. 3. f. (pilla.) *desire, appetite.*

zēpirlīce. (pīr, *wise.*) *wisely, prudently: also certainly, indeed, especially.*

zēpīta. 2. m. (pītan, *to know.*) *witness.*

zēpītan. perf. zēpat. zēpīt. *to depart.*

zēpītmān. (pīte, *punishment.*) *to lament, bewail, repent.*

zēpīrt. 1. n. (pīrt, *same.*) *a writ, writing, letter, epistle.*

zēpūna. 2. m. (pūna, *same.*) *custom, wont, practice, rite.*

zēyrmān. (yrmē, *ire, anger.*) *to be angry with, to punish.*

zīfu. 3. f. (zīfan, *to give.*) *a gift, favour.*

zīlb. 1. n. *tax, tribute, pay; worship.*

zīrla. zýrla. 2. m. *a robe, vestment, garment.*

Łob. 1. m. *God.*

zob. *good.*

zodbunb. (Łob, *God, cýn, kin.*) *divine.*

zodbpellhān. (zob, *good, rpell, history, tale, message: ευ-
αγγελιον: gospel.*) *to preach the gospel, to preach.*

zolb. 1. n. *gold.*

zram. 2. m. *anger, indignation.*

zrecīrc. *Greekish, Greek.*

zumēnīan. perf. zumēnōde. *to allude to, play upon or with.*

zýf. zīf. (zīfan, *to give*.*) *if.*

zýlt. 1. m. *guilt, fault, crime, sin, debt.*

zým. 1. m. *a gem.*

zýmān. *to care, take care. zýmenne don. to exercise or manifest care or anxiety.*

zýt. (ετι†.) *yet, still. zýt đa. yet, as yet, yet then, more-over.*

* See Diversions of Purley.

† Herm. Scythic.

habban. perf. hæfðe. p. p. hæfeð. *to have.*

hað. 1. m. *head, height, office, dignity.* As a postfix, it denotes *order, office, degree, state, quality, &c.*, and is the origin of the modern terminations *hood* and *head*: as ppeorþhað, *priesthood.*

haðian. perf. haðoðe. (hað*.) *to ordain, consecrate.*

haðunȝ. 3. f. (hað.) *ordination, consecration.*

Þælenð. 1. m. (hælu, *health.*) *the Healer, the Saviour.*

hælu. 3. f. (hal, *sound.*) *health, healing, salvation, safety.*

hær. 3. f. *command, precept, mandate.*

hæðen. *a heathen, pagan.*

hæðennȝr. 3. f. *heathenism.*

hæðenȝcȝpe. 1. m. (ȝcȝpe, *state.*) *heathenship, heathenism.*

hal. *hale, whole, sound.*

halȝa. more properly halȝ. (hal, *sound.*) *holy, sacred.*

halȝena. gen. plur. of halȝa.

halȝian. perf. halȝoðe. (halȝ, *the neck?*) *to entreat, beseech, call to witness.*

hanð. 3. f. *the hand.*

hatan. perf. hæτ. p. p. hatte. haȝen. *to call, name, command*: whence *hight.*

he, heo, hit, or hȝt. *he, she, it.*

heah. *high.*

healðan. perf. heolð. p. p. healðen. *to hold.*

heapðnȝr. 3. f. (heapð, *hard.*) *hardness, obduracy.*

heoȝoð. (p. p. of heaȝan.) *heaved, raised up*: as an adj. *chief, principal, head.*

heoȝon. 1. m. (heaȝan, *to heave, lift up*, heaȝen, *heaved.*) *heaven.*

heoȝonlic. *heavenly, celestial.*

* See Note on hað in the Glossary to Kemble's Translation of Beowulf.

heofung. 3. f. *lamentation*.

heom, for him, dat. plur. of he.

heopa. for hīpa, gen. plur. of he.

heopte. 3. f. *the heart*.

hep. *here, in this year, at this time*.

hepizendlice. (hepian, to praise.) *laudably*.

hīðep. *hither*.

hine, from he.

hīp. 1. n. *hue, complexion, appearance, form*.

hlaðan. perf. hlob. *to lade, take up as with a ladle, draw in, imbibe*.

hlīra. 2. m. *fame, reputation, humour, opinion*.

hoþ. *a house, a cave*.

hoȝian. perf. hoȝode. *to study, meditate, consider, be anxious about, care for*.

hpæðlice. (hpæð, *swift*.) *swiftly, speedily, quickly, suddenly*.

hpæðe. *quickly, early, soon**. Of this word, *rather* is the compar.

hpeorung. hpeorung. 3. f. (hpeop, *grief*.) *penitence, repentance*.

Þrofe-cearþer. *Rochester*.

hu. *how*.

huȝu. *a little, at least*.

Þumbpa. 2. m. *the river Humber*.

hunð. *a hundred*. Expletive, when prefixed to the numerals from 70 to 120†.

hunȝ. 1. n. *honey*.

hupi. *moreover, at least, only*.

* "The *rathe* primrose that forsaken dies." Milton's *Lycidas*.

† Lye's Dict. sub voce; and the Glossary of Junius to the *Mæso-Gothic Gospels*.

huf. 1. n. *a house.*

hpæt. (neut. of hpa.) *what.* hpæt ða. *what then; therefore, thereupon.* ꝥa hpæt ꝥa, *so what so, whatsoever.*

hpæðeꝥ — pe. *whether — or.*

hpil, 3. f. *a while, time, period, interval.* ða hpile; *the while, at the time*.*

hpilc. hpýlc. *who, which, whilk, what, every one.* hpýlce hugu, *some few.*

hꝥit. *white.*

hpon. *a little, somewhat.* paullulum, aliquantum.

hȳ. for hī. accus. fem. of he.

Ic. I.

idel. *idle, vain, empty, useless.*

iglanð. 1. n. (frequently ealanð, from ea, *water*, lanð, *land.*) *an island.*

incunð. (in, in, cunnan, *to know.*) *well-known, internal, inward.*

inƿær. m. (in, in, ƿapan, *to go.*) *an entrance.*

intinga. 2. m. *cause, reason, sake, pretext, fault.*

inneƿærð. inneƿærð. *inward.*

ī. from ƿejan. *to be.*

īστορία. (Greek.) *history.*

īu. *formerly, of old.* īu ær, *formerly; whence, yore.* ða īu, *even then.* jam tum.

la. *la! oh! lo! behold!* sometimes interrogative and enclitic.

lac†. *a gift, present, offering.*

læcan. (from lc, quasi lcan.) *In the termination of*

* "Then go—but go alone *the while.*"

† "Of all genders." Thorpe's *Analecta.*

verbs frequently implies *similitude* or *approximation*, as *eþenlæcan*, to *imitate*, *equal*.

lanð. 1. n. *land, the earth, ground, a region, country*.

lange. adv. (*lanȝ, long.*) *long*. lange æp. *long before*.

lanȝrum. *longsome, long, tedious, slow*.

lap. 3. f. *lore, learning, doctrine, advice*.

lapeop. 1. m. (*lap.*) *a teacher, master, instructor*.

leaped. (from *leoð*; as *λαϊκος* from *λαος*.) *lay, not clerical*.

Leben. *Latin*.

leoð. 3. f. *a people, province, nation*.

leoþ. (*lupian.*) *loved, beloved*. leoþeȝt. leoþoȝt. *most beloved, dearly beloved*.

leoþian. lybban. perf. leoþode. (*lyþ.*) *to live*.

leoht. adj. (*leoht, subst. light, lux.*) *light, pure, bright, shining*.

Letania. (*Lat.*) *litany*.

lic. 1. n. *a body (dead), a corpse, flesh*.

lic. (from *lic, a body*.) As a terminal suffix, it denotes *affinity* or *likeness*, and is the parent of the modern terminations *like* and *ly**.

lichama. 2. m. (*lic, shape, body, ham, a covering†.*) *a body (living), flesh*.

* According to Dr. Murray, the Gothic **ΛΕΙΚ**, *a body*, probably first signified *shape* or *form*, from an obsolete root denoting, primarily, *to lay*, and, then, *coincidence* or *agreement*. That which agrees with another is *similar*, and *similarity*, in matter or mind, was expressed by **ΛΕΙΚ** or *lic*. *Lic* and the terminal *lis* and *le* of many Latin words and *lich* in German, appear frequently to have the signification of *hold, possess, or pertain to*. (See *Hist. Europ. Lang.*) To this it may be added, that, in Greek, the terminal *ειδης* and *εικελος*, corresponding with the Gothic **ΛΕΙΚ** and Anglo-Saxon *lic*, are from *ειδος*, *a form*, and *εικων*, *an image*.

† Murray's *Europ. Lang.*

lician. perf. licoðe. *to like*; also impers. *to please*.

lyf. lyf. 1. n. *life*.

lyfian. (lyf.) perf. lyfoðe. 3. pers. plur. lýfðon. lyfðon. *to live*.

hwe. same as lyf. be hys halðan hwe. *in his sound life; in the prime of life*.

lof. 1. n. *praise*.

lyfian. perf. lyfoðe. (lyfu.) *to love*.

lyftýme. (lyfu, *love*, týman, *to teem, bring forth*.) *lovely, pleasant, delightful*.

lyfu. 3. f. *love, affection*.

Lunden-pape. (papu, *an inhabitant*.) *the inhabitants or citizens of London*.

Lunden-pic. (pic, *a dwelling, abode, retreat*; vicus; a frequent termination of the names of places.) *London*.

lýbbende. p. pres. of lýbban. See leopian.

lýfnef. 3. f. (lýfan, *to permit, grant*.) *leave, permission, liberty*.

ma. *more*.

mæg. mæg. 1. m. *a relation, kinsman, ancestor, parent*.

mægen. 1. n. *main, might, strength, power, virtue*.

mægð. 3. f. (mæg, *a relation*.) *family, race, province, nation*.

mæpe. *great, distinguished, exalted, illustrious, supreme*.

mæppian. (mæpe.) *to magnify, exalt, glorify*.

mæffe-peaf. 1. n. (mæffa, *mass*, peaf, *robe*.) *the mass robe or sacerdotal garment*.

maðan. *to be able*. indef. mæg. *may*. perf. miht. *might*.

man. 1. n. *evil, wickedness, sin, crime*.

man. mann. 3. m. plur. men and manna. *a man*.

- man. (indeclinable.) *one, any one*; like the French *On*;
 as, man *ræbe*; on *dit*; *they said*.
 mancpealm. 1. m. (man, *evil*, cpealm, *qualm*, *sickness*.)
a terrible disease, plague, pestilence.
 manfullce. (man, *wickedness*.) *wickedly, sinfully*.
 mamān. perf. manode. *to advise, admonish, warn, exhort*.
 maniz. mæniz. *many*. meniŕeo. meniŕu. *the many, a multitude*.
 manizŕealb. mænizŕealb. (maniz, *many*, ŕealb, *fold*.)
manifold.
 mannizenne. from mamān.
 mape. *more: greater*.
 mapŕŕp. mapŕip. 1. m. *a martyr*.
 me. from ic.
 með. 3. f. *meed, reward*.
 menniŕc. (man.) *human: a human being, man*. Germ.
mensch.
 mete. mette. 1. m. *meat, food*.
 micclum. mŕclum. *much, greatly, earnestly*.
 micel. mŕcel. *mickle, much, great*.
 mið. *with*.
 miððaneapð, -ŕeapð*. 1. m. (miðð, *mid, middle*, eapð,
earth.) *the earth, world*.
 miððaneapðlic. *earthly, worldly, temporal*.
 mihŕ. See maŕan.
 mil. 3. f. *a mile*.
 milðheopte. (milð, *mild*, heopte, *heart*.) *mild-hearted*.
 milðheoptner, -nŕŕ. 3. f. *mild-heartedness, mercy*.

* "The earth or world was so named on account of the Teutonic belief that it was formed in the void between the worlds of perpetual fire and perpetual frost." Murray's *Europ. Lang.*

miltþian. (miltþ, *mercy, pity*.) *to pity, compassionate, be merciful.*

miltþunȝ. 3. f. *mercy, compassion.*

min. *my.*

moð. 1. n. *mood, mind.*

moðor. 3. f. *a mother.* moðpu. moððpu. *mothers.*

monað. (from monian, same as manian.) *advised.*

monð. monað. 1. m. *a month.*

morȝen. moriȝen. 1. m. *morning.*

moȝt. (defective.) *must, might, or ought.*

moȝ. (defective.) *I may, can, or am able.*

munuc. munec. 1. m. *a monk.*

munuchað. 1. m. (hað, *state*.) *monkhood.*

munuchic. *monklike, monkish, belonging to a monk.*

munuchþ. 1. n. (liþ, *life*.) *monastic life, a monastery.*

muð. 1. m. *mouth.*

mycelniȝ. 3. f. (mýcel.) *greatness.*

mýnegunȝ. 3. f. *advice, admonition, exhortation.*

mýnþer. 1. n. *a minster, monastery.*

næfpe. (ne æfpe.) *never.*

næn. nænne. (ne æn. ne ænne.) *no one.*

næpe. (ne pæpe.) *might not be.*

næþ. (ne pæþ.) *was not.*

nama. 2. m. *a name.*

nan. (ne an.) *no one, none.*

nate. *not.*

nateþhpon. (nateþæþ hpon.) *not this little, by no means, on no account.*

ne. *not, neither.*

nemnan. p. p. nemneð. (nama, *a name*.) *to name, call.*

next. (superlat. of neah, *nigh*.) *nearest or next. æt nextan, at the next, at last.*

nighporpen. (neah, *near*, *lately*, or nyp, *new*, hpeorpan, *to turn*.) *newly or lately converted*.

millan. nýllan. perf. nolþe. (ne pillan, ne polþe. Lat. nolle. i. e. ne velle.) *to be unwilling, not to will, to nill* *.

nır. nyp. (ne ır.) *is not*.

nyp. *new*.

nıpan. (nyp, *new*.) *lately, recently*.

nu. *now*.

of†. *of, from, out of*.

ofaxian. perf. ofaxoþe. (axian, *to ask*.) *to ask of, learn by asking*.

ofcuman. perf. ofcumon. (cuman.) *to come from, to be derived from*.

ofer. *over, above, upon*.

oferpeac. 2. m. (ofer, and eaca, *an addition*.) *remainder, overplus, surplus*.

oferfıtızan. perf. oferfıtah. (ofer, *over*, fıtızan, *to climb, ascend*.) *to pass over, excel, exceed, surpass*.

ofған. (ған, *to go*.) *to go forwards, go out; to go against, require, demand, seek, request*.

ofrettan. p. p. ofret. (of, *over or against*‡, rettan, *to set*. Lat. op-pono, op-primo.) *to oppose, oppress, overwhelm*.

ofrlean. perf. ofrlöh. p. p. ofrlegen, -rlagen. (rlean, *same*.) *to slay, strike*.

* "That will he, nill he, to the great house

He went " Gray.

† See Divers. of Purley, vol. i. p. 367 et seq. where it is maintained that of is a fragment of the Gothic **AFARA**, posteritas, and Anglo-Saxon **Ærofa**, proles, and denotes *consequence, offspring, &c.* In composition, it generally retains this meaning.

‡ Hermes Scythic. page 104.

oƿt. *oft, often.*

on. *on, in, into, with, during.* In composition, *upwards, upon, over, forward*: sometimes privative and equivalent to *un*.

onþræðan. perf. onþræð. *to dread, fear.*

onȝean. (on, *forwards*, ȝan, *to go*.) *again, against, towards; to meet.* Lat. ob-viam.

onȝinnan. perf. onȝan. p. p. onȝunnen. (on and ȝan.) *to begin, commence, undertake.*

onȝunnon. perf. plur. of onȝinnan.

onȝendan. (ȝendan, *to send*.) *to send to, send forth.*

onȝigan. p. pres. onȝigenðe. (ȝigan, *to fall*.) *to fall upon, impend, threaten, increase.*

oþðian. *to breathe.*

oþ-ȝrupian. (oþ, usually privative, ȝrupian, *to trust*.) *to distrust, despair.*

oð. *until, unto, as far as, as long as.*

oðer. *other.*

oþðe. *or.*

pællen. *purple.*

pallium. (Lat.) *a robe, pall.*

Papa. (Lat.) *the Pope.*

papanhað. 1. m. (hað, *office, state*.) *the popedom.*

papðom, 1. m. (ðom, *office, state*.) *the popedom.*

piȝtel. piȝtol. 1. m. (Lat. epistola.) *an epistle, letter.*

pleoȝan. rather plegian. perf. pleoȝeðe. (pleȝa, *play*.) *to play.*

ppeoȝthað. (ppeoȝ, *a priest*, hað, *office, state*.) *priesthood.*

pæð. 1. m. *counsel, advice; that which results from counsel; advantage, benefit.*

peað. *red.*

peaf. 1. n. *a robe, garment, clothing.*

pezolice. (pezol, *a rule.*) *regularly, as a regular or monk.*

pehquiar. (Lat. accus. of reliquiæ.) *reliques.*

peðe. *fierce, raging, fatal.*

piçe. 1. n. *a region, kingdom, jurisdiction, reign.* As a terminal postfix, it denotes *office, dominion, power*; thus biŕceoppice, *a bishopric, or the jurisdiction of a bishop.*

piht. *right, just.* pihtce. *rightly, justly, fully.*

pihtlice. *rightly, justly.*

piŕian. perf. piŕoðe. (quasi piŕian, from piçe, *a kingdom.*) *to reign, rule.*

Rom. *Rome.*

Romana-buph or býpuz. *The Roman city, Rome.*

Romanŕc. *Roman, Romish.*

racepð. 1. m. (Lat. sacerdos.) *a priest.*

ræ. 1. m. *the sea.*

ræl. 1. m. *time, season, occasion, opportunity.*

ræpnŕ. 3. f. (ræp, *sore.*) *soreness, grief, anguish.*

ræphc. raphe. (ræp.) *sad, grievous, lamentable.*

ramoð. (ramnian, *to collect together*; provincially, "*to sam.*") *together, at the same time.* Germ. sammt.

ranðe. 1. m. *a sending, mission, embassy.*

rapl. 3. f. *the soul.*

rcealan. *to owe, shall.* perf. rceolð. *should.*

rceaða. 2. m. *a thief, enemy, adversary.*

rceapian. pres. p. rceapiŕenðe. *to show; to see, behold, observe, look at, inspect.*

rcinenðe. (pres. p. of rcinan, *to shine.*) *shining.*

rcip. 3. f. *a shire, province, county.*

rcipmen. *shiremen, inhabitants or people of a shire.*

ŕcipman. (ŕcip, *a ship*.) *a ship-man, merchant.*

ŕcopŕlice. (ŕcopŕ, *short*.) *shortly, briefly.*

ŕcŕlŕiŕ. (ŕcŕlŕ, *debt, guilt, crime*, from ŕcealan, *to owe**) *guilty.*

ŕcŕppenŕ. 1. m. (ŕcŕppan, *to shape, create*.) *Creator.*

ŕe, ŕeo, þæt. *the, he, who, which, that.*

ŕeczan. perf. ŕæŕe. *to say.*

ŕegen. ŕægen. f. (ŕeczan.) *a saying, tradition, report.*

ŕenŕan. perf. ŕenŕe. *to send.*

ŕeoŕon. *seven.*

ŕeoŕonŕealb. *sevenfold.*

ŕeoŕoŕa. *seventh.*

ŕetl. ŕtol. 1. n. *a seat, throne.* *Settle* is still preserved in some provincial terms; as *lang-settle*.

ŕiccetunŕ. 3. f. *a sigh, groan.*

ŕinŕull. ŕŕnŕull. (ŕŕn.) *sinful, wicked*: as a noun, *a sinner*.

ŕinŕal. *frequent, continual, incessant.*

ŕinŕallice. *continually, perpetually.*

ŕinŕan. perf. ŕanŕ. p. p. ŕunŕen, *to sing.*

ŕiŕ. adv. *lately, afterwards.*

ŕiŕŕan (ŕiŕ to ŕam.) *after that, after, afterwards, then, since.*

ŕix. *six.*

ŕlæŕe. ŕleŕe. 1. m. *slaying, slaughter, destruction, death.*

ŕlŕht. 3. f. *slaughter, havoc.*

ŕona. soon. ŕona hŕaŕe. *immediately, very soon.*

ŕoŕ. *true, sooth.*

ŕoŕŕæŕŕneŕ. -nŕŕ. 3. f. (ŕoŕ, *true*, ŕæŕŕ, *fast*.) *truth, sincerity, faith, integrity.*

ŕoŕlice. (ŕoŕ.) *truly, verily.*

* See Murray's *Europ. Lang.* vol. i. p. 219.

roðne. from roð.

ꝛꝛæcan. (ꝛꝛæc, *speech.*) *to speak.*

ꝛtanðan. perf. ꝛtoð. *to stand.*

ꝛteppan. ꝛtæppan. *to step, advance.*

ꝛtiðlice. (ꝛtið, *hard, severe.*) *hardly, severely*; compar. ꝛtiðlicop.

ꝛtꝛæt. 3. f. *a street.*

ꝛtꝛec. *brave, strong, mighty, powerful.*

ꝛum*. *some, some one, something, a certain one.* Both as a prefix and postfix, it usually retains its pronominal character and import, and generally implies a *portion* of any thing, or a slight degree of *diminution*, like its offspring, the modern *some*; as ꝛumðing ꝛcopthce, *somewhat briefly*; ꝛinꝛum, *some joy, joyous.*

ꝛunðꝛig. *sundry, different, various, frequent.*

ꝛuð. *south.*

ꝛpa. *so, thus, as.* ꝛpa ꝛpa, *so as*; ꝛpa hpa ꝛpa, *so who so, whosoever*; ꝛpa hpæt ꝛpa, *whatsoever*; ꝛpa ðeah, *so though*; yet, *nevertheless.*

ꝛpeapt. *swart, swarthy, black.*

ꝛpezan. (ꝛpeꝛ, *a sound, noise.*) *to sound, signify, mean.*

ꝛpeltan. *to die.* The word, ðeað, is sometimes added, by pleonasm, for the sake of emphasis.

ꝛpetneꝛ. -nȳꝛ. 3. f. (ꝛpete, *sweet.*) *sweetness.*

ꝛpetꝛe. (comp. of ꝛpete.) *sweeter.*

ꝛꝛilc. ꝛꝛýlc. (ꝛpa hc.) *such.* ꝛꝛilcum. *to such.* ꝛꝛýlce. *so, as, as if*; eac ꝛꝛýlce. *so also.*

* ꝛum, which is manifestly from the Gothic **Snms**, appears to have no connection whatever, or, at least, a very remote affinity with the Greek *σῶμα*, *a body*, from which Meric Casaubon and others, in their zeal to prove Greek the parent language, wish to derive it. See Casaubon de Ling. Anglo-Sax.

ʀpincan. *to labour, be fatigued with labour**.
 ʀpīnzel. 3. f. (ʀpīnʒ, *same*.) *stripe, chastisement, affliction*.
 ʀpīðe. ʀpýðe. *very, much, greatly*.
 ʀpopecan. perf. ʀpopece. *to breathe, to sigh*.
 ʀpupð. ʀpeopð. 1. n. *a sword*.
 ʀputelice. (ʀputel, *manifest*.) *manifestly, openly, plainly*.
 ʀýlf. *self, same*. he ʀýlf. *he himself*. accus. hine ʀýlfne.
 ʀýllan. perf. ʀealde. *to give, present, sell*.
 ʀýmle. ʀimle. *ever, always, constantly*.
 ʀýn. 3. f. *sin*.
 ʀýndon. ʀýnð. ʀý. *from þeran, to be*.

tacen. tacn. 1. n. *a token, sign, miracle*.
 tæcan. perf. tæhte. *to teach, instruct, direct, show*.
 tear. 1. m. *a tear*.
 teon. rather teogan. perf. teah. *to tug, tow, draw, heave*.
 tid. 3. f. *tide, time, hour*.
 tihcan. perf. tihce. *to exhort, persuade, allure, draw*.
 tihcīnʒ. *exhortation, persuasion*.
 tīma. 2. m. *time*.
 to. *too*.
 to†. *to, after, for, as, at, from, in, until*. In composition,
 it sometimes denotes *excess, approximation* or *advance*,
 but is more frequently a mere syllabic augment.
 tobpecan. *to break, destroy*.
 totepan. perf. totæp. *to tear, tear in pieces*.

* ———— “what time the labour’d ox
 In his loose traces from the furrow came,
 And the *swinkt* hedger at his supper sat.”

Milton’s *Comus*.

† to is the Gothic substantive **TANI** or **TANHTS**
act, effect, result, and denotes *act, end*. Divers. of Purley.

to þam. *to that, to that degree, so: to þam rpyðe, so much, so terribly. to þý. to the end that.*

topepð, -peapð, -peapðe. (to, to, or forward, peopðan, to be; or peapð, ward, expressing situation, direction.) as a preposition, toward: as a participle or participial adjective, it denotes futurity, about to be, about to come. *futurus-a-um.*

tpaht. *an exposition, commentary. tpaht-boc. an exposition-book, treatise.*

trupa. 2. m. *faith, confidence.*

trýmnyr. 3. f. (trum, strong.) *stay, support; exhortation.*

tpa. *two.*

ryn. *ten.*

un. as a prefix, is always privative.

under. *under, among.*

underþeng. perf. underþeng. pres. p. underþonðe. (þeng. to take.) *to take, undertake, receive, provide.*

undergýtan. perf. undergeat. (gýtan, for gepitan, to know.) *to know, perceive, understand.*

underðeodan. perf. underðeodðe. p. p. underðeodðe. (under, and ðeoden, a king, ruler; or ðeod, a nation.) *to subdue, subject.*

unþceaðig. (un, not, þceaða, miscreant, wretch.) *innocent.*

unþrumnyr. 3. f. (un, not, trum, strong. in-firmus.) *infirmit, indisposition.*

unðancpýpð. (un, not, ðanc, thanks, þeopðe, worthy.) *ungrateful, unpleasing.*

up. (uþa, high*) as a prefix, denotes motion upwards.

uparæpan. (up, and aræpan, to rear.) *to uprear, raise or lift up.*

uplic. *supreme, heavenly.*

* Divers. of Purley.

upe. *our*.

ur. from ic. *I*.

u^{ton}. u^{tun}. (*Adverbium hortandi* ; age, agite, agedum.)

Let us. It governs the verb following in the infin. mood, as u^{ton} fleon, *let us flee* ; u^{ton} gemunan, *let us remember* ; u^{ton} apendan, *let us turn*.

pac. *weak, vile, mean, humble*.

pacol. (pacan, *to wake*.) *wakeful, watchful*. ꝥacolpe.

The same as Vigilantius in Latin, and Γρηγοριος in Greek : *the Watchful*.

pacollce. *wakefully, anxiously*.

pæcca. 2. m. *a waking, watching*.

pæfelf. 1. n. (pæfan, *to cover*.) *a covering, robe, cloak, garment*.

pæȝ. peȝ. 1. m. *a way*.

pæ la pa. (pa, *woe, la, oh !*) *woe, oh, woe ! alas, alas ! well-a-way* !*

pæf, pef, pæpon. pæpe. pepon. peape. from pefan.

pæfctm. 1. m. *fruit*.

pæfctmbæpe. pæfctmbepenð. (pæfctm, *fruit, bæpan, to bear*.) *fruit-bearing, fruitful*.

pape. (plur.) *wares, merchandize, goods*.

pe. plural of ic.

pealhȝtoð. 1. m. (pealh, *a foreigner, fceðe, a place, in place, instead* ; as, *in lieu*, from Fr. lieu, *a place*.) *one in the place of a foreigner, an interpreter*.

* *Well-a-day*, is pæ la ðæȝ. "For, *well-a-day*, their date was fled." *Woe worth*, pæ peopðe ; væ sit.

"*Woe worth* the chase, *woe worth* the day,
That costs thy life, my gallant grey !"

Lady of the Lake.

pel. pæl. *well*; *sufficiently*, *very*; in the latter sense it is still retained in such expressions as *well nigh*.

peopc. 1. n. *work*.

peopð, or pupðmýnt. 3. f. (peopðe, *worthy*, mýnt, *remembrance*.) *honour*, *reverence*, *dignity*, *glory*.

peopðan. perf. peapð; in the plural peopðon. pupðon. *to be*, *be made*, *become*.

pep. 1. m. *a man*, *husband*. The termination ep, probably a contraction of pep, usually denotes the masculine gender, as peopm-ep, *a food-man*, or *farmer**.

peran. indef. eom. perf. pær. *to be*.

pillā. pýlla. 2. m. *the will*.

pillan. pýllan. perf. polðe. *to will*, *wish*.

pilman. perf. pilnoðe. (pillā, *the will*.) *to will*, *desire*.

pinrum. pýnrum. (pýn, *joy*, *delight*.) *winsome*, *pleasant*, *delightful*.

pinter. 3. m. *winter*. The northern nations reckoned by *winters*.

piŕ. *wise*, *prudent*.

piŕa. 2. m. (piŕan, *to know*.) *a wise man*, *a counsellor*, *prince*, *noble*. piŕena-gemot, *the assembly of the wise*, or *Saxon Parliament*.

piŕan. indef. and perf. paŕ. *to know*, *perceive*, *understand*: hence *wot*.

pite. 1. n. *punishment*, *torment*, *plague*, *calamity*, *evil*.

pitega. 2. m. (piŕan.) *a prophet*, *wise man*.

piŕoðlice. (piŕan, *to know*, *to wit*. Lat. scilicet, i. e. scire licet. Fr. savoir.) *for*, *truly*, *verily*.

piðepian. indef. piðepiŕe. pres. p. piðepiŕenðe. (piðep, *against*, *contrary*.) *to oppose*, *resist*.

* See Jamieson's *Herm. Scythic.* and Bosworth's *Anglo-Saxon Grammar*.

- pīðinnan*. *within.*
 pīðutan*. *without.*
 plite. 1. m. *splendour, grace, beauty.*
 plitiz. (plite.) *splendid, graceful, beautiful.*
 poðner-ðæg. 1. m. (Voðen, Woden, a Saxon deity, ðæg, a day.) *Wednesday.*
 pop. 1. m. (pepan, to weep.) *weeping, lamentation, cry ; hence whoop.*
 popð. 1. n. *a word.*
 populð. porlð. 3. f. *the world.*
 populðlic. *worldlike, worldly.*
 ppræcpið. 1. m. (ppræc, exile, pið, a journey.) *journey, banishment, pilgrimage.*
 ppecan. (ppacu, vengeance.) *to wreak, punish, avenge.*
 puce. 2. f. *a week.*
 pulðer. -op. 1. m. *glory, honour.*
 pulðorþfullice. *gloriously, honourably.*
 punðop. 1. n. *a wonder, miracle.*
 punðrian. pres. p. punðriþenðe. *to wonder, admire.*
 punian. *to dwell, remain, continue.*
 pununþ. 3. f. *a habitation, dwelling.*
 purðe. pýrðe. perf. subjunc. of peorðan.
 pýlm. 1. m. *warmth, heat, anger, ardour, zeal.*
 ýfel. 1. n. *evil.*
 ýfel. *evil, wicked.*
 ýlc. *ilk, same.*
 ýlðing. 3. f. (ýlðu, age.) *delay.*
 ýlðra. from ealð.
 ýmb. ýmbe. (embeþ.) *about, after, concerning, according to. In composition, about.*

* See Divers. of Purley.

† Corresponding to the Greek ἀμφι. See Jamieson.

ȳmberƿƿæc. 3. f. (ȳmbe, *about*, ƿƿæc, *speech*.) *discourse, conversation, observation, opinion.*

ȳƿnumma. 2. m. (ȳƿfe, *inheritance*, niman, *to take*.) *an heir.*

ȳƿpe. 1. m. *ire, anger.*

ȳte. comp. ȳteƿe. ȳtƿa. (ut, *out*.) *outward, external.*

ða. from ƿe. also, *this, that, these or those, they, who, whom.* ða ðe. *that who, that which.* ða ȝȳt. *then yet, yet, moreover.*

ða. (adv.) *then, when, as, whilst, until.*

ðæƿ. *there.*

ðæƿto. *thereto, in addition to this.*

ðæƿ. *for this, therefore, after.* ðæƿ ðe. *because that, from the time, after; ex quo, postquàm.* ƿona hƿaðe ðæƿ ðe. *as soon as possible.*

ðæƿlice. (ðæƿ, *of this*, lic, *like*.) *in the same manner, this-like.*

ðæt. see ƿe.

ðæt. (conjunct.*) *that.*

ðan, same as ðam, from ƿe. æƿ þan or þam ƿe, *ere that that, before that.*

ðancian. perf. ðancode. *to thank.*

ðanon. (on ðam.) *in that, from thence, thence, whence.*

ðe. (for ƿe.) *the, who, which, that.*

ðe. from ðu.

ðe. *that, or.* hƿæðeƿ — ƿe : *whether — or.* ðe ƿa ðeah, *that though thus, nevertheless.*

ðeah. *though, although, if, yet, still.*

† þeapƿ. 3. f. *need, necessity.*

* See Divers. of Purley, vol. i. pp. 84 and 274.

† þ had a hard sound, as in þing, and ð a softer sound, as in

þeapra. *poor, needy, destitute.*

þeapran. *to need, be in need, require, consider necessary.*

þeap. 1. m. *custom, rite, institution, law*; plur. *manners, morals.*

þenian. perf. þenode. (þegen. *a thane, servant.*) *to serve, minister, wait upon, administer.*

þeod. 3. f. *a nation, province, people.*

þeon. perf. þeah. pres. p. þeonðe. *to grow up, increase, thrive, advance, succeed.*

þeop. 1. m. *a servant.*

þeopðom. 1. m. (þeop, and ðom, *state, condition.*) *service.*

þeopian. perf. þeopode. p. pres. þeopigenðe. (þeop.) *to serve.*

ðer, ðeor, ðir. *this.*

ði. ðý. used for all cases of the article and pronoun, but principally for ðam. for þi, *for this, for this cause, wherefore.* idcirð. to þi, *to the end that.*

þiðer. *thither.*

ðin, ðine, ðin. (ðu, *thou.*) *thy, thine.*

þing. 1. n. *a thing, work, goods.*

þolian. perf. þolode. infin. þoligenne. *to suffer, bear, endure.*

ðon. for ðam. ðon ma. *the more so.*

ðonne. *then, when, than.*

þorþian. perf. ðorþte. same as þeapran.

þreo. *three.*

þrittiȝoðe. (þriȝ, *three*, whence þrittiȝ, *thirty.*) *thirtieth.*

þrohtu. 3. f. *the throat.*

oðer; but the distinction was frequently disregarded by Anglo-Saxon writers. See Rask and Bosworth.

þropian. perf. þropode. *to suffer.*

þropunȝ. 3. f. *suffering, passion.*

ðu. *thou.*

þuph*. *thorough, through, by, by means of, on account of.*

þuphþunian. perf. þuphþunode. (þunian, *to dwell, remain.*) *to continue, remain, persevere.*

þuprȝ. (þuprȝ, *thirst.*) *thirsty.*

ður. *thus.*

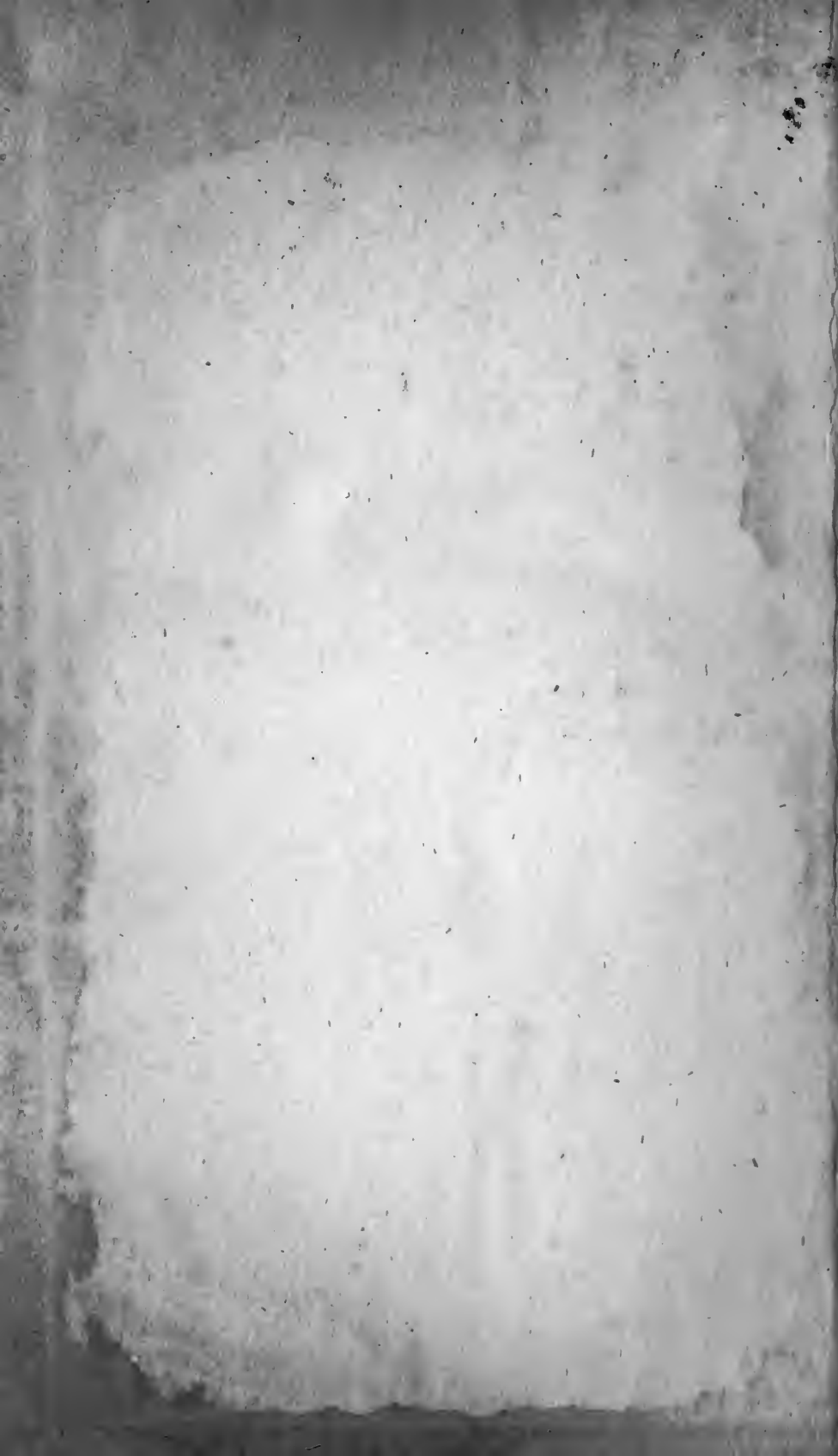
þþýrnȝ. 3. f. (þþeær, *crooked, perverse.*) *perverseness, depravity.*

þýrȝu. (plur.) 1. n. *darkness.*

* Horne Tooke shows, almost incontrovertibly, that þuph is from the Gothic **ðanġ**, or the Teutonic substantive, *Thuruh*, and means a *door, gate, passage*. Divers. of Purley, vol. i. ch. 9. p. 334. Junius appears inclined to a similar etymon. See Etymol. Anglic. under *Through*.

THE END.





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